THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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ST. JOHN BAPTIST'S DAY.

"Behold, I send you Elijah the prophet before the coming of the great and dreadful day of the LORD; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."—*Mal.* iv. 5, 6.

TWICE in her season of decay
The fallen Church hath felt Elijah's eye
Dart from the wild its piercing ray:
Not keener burns in the chill morning sky,
The herald star,
Whose torch afar
Shadows and boding night-birds fly.

Methinks we need him once again,
That favor'd seer—but where shall he be found?
By Cherith's side we seek in vain,
In vain on Carmel's green and lovely mound:
Angels no more
From Sinai soar,
On his celestial errands bound.

But wafted to her glorious place
By harmless fire, among the ethereal thrones,
His spirit with a dear embrace
Thee the loved harbinger of JESUS owns,
Well pleased to view
The likeness true,
And trace, in thine, her own deep tones.

Deathless himself, he joys with thee
To commune how a faithful martyr dies,
And in the blest could envy be,
He would behold thy wounds with envious eyes,
Star of our morn,
Who yet unborn
Didst guide our hope, where CHRIST should rise.

Now resting from your jealous care
For sinners, such as Eden cannot know,
Ye pour for us your mingled prayer,
No anxious fear to damp affection's glow,
Love draws a cloud
From you to shroud
Rebellion's mystery here below.

And since we see, and not afar,
The twilight of the great and dreadful day,
Why linger, till Elijah's car
Stoop from the clouds? Why sleep ye? rise and pray,
Ye heralds seal'd
In camp or field
Your Saviour's banner to display.

Where is the love the Baptist taught,
The soul unswerving and the fearless tongue
The much enduring wisdom sought
By lonely prayer the haunted rocks among?
Who counts it gain
His light should wane,
So the whole world to JESUS throng?

Thou Spirit who the Church didst lend
Her eagle wings, to shelter in the wild,
We pray thee, ere the Judge descend,
With flames like these, all bright and undefiled,
Her watch-fires light
To guide aright
Our wearied souls, by earth beguiled.

So glorious let thy Pastors shine,
That by their speaking lives the world may learn
First filial duty, then divine,
That sons to parents, all to Thee may turn;
And ready prove
In fires of love,
At sight of Thee, for aye to burn.

KEBLE.

REVIEW.

Saturday Evening, by the Author of 'The Natural History of Enthusiasm.' London. Holdsworth and Ball, 1832. 8vo. pp. 491.

IT is not often that the press sends forth a volume so full of original thoughts and brilliant passages, as that which now lies before us. In every page we discover the workings of a mind gifted with the most lively imagination, and yet habituated to the closest reasoning, and the deepest contemplations. The intimate and rare combination of these distinct qualities has imparted to this volume a peculiar character;—we suspect that a very small proportion of its readers will thoroughly comprehend the trains of argument which the author so skilfully developes, although none but the dullest plodders can fail to be delighted with the flowery path along which he conducts them. The style is so fascinating, that this work cannot but be popular, even among those who only partially understand it; while it must afford the richest treat to minds in any degree resembling that of the writer—minds susceptible of impressions from the beautiful imagery with which it abounds, and yet capable of appreciating the graver lines of argument which constitute its principal worth.

Having thus candidly expressed our sense of the high merits of this interesting volume, we may, without scruple, state our opinion with regard to its defects. There is sometimes an affectation of originality, even when the author is engaged in the very simplest subjects, which necessarily leads him far away from perspicuity; this is not a little embarrassing to the reader, who after having uselessly labored to follow in the new train of thought, is disappointed when he discovers that some very familiar idea has only been invested with verbiage, and expressed in a florid and affected style. In truth, the volume contains a great many *obscure* passages, which chequer the more lucid, and which may all be traced (not to any want of penetration in the mind of the writer—but) to an ambition to appear original, where simplicity would have constituted his greatest charm. This very defect, however, arises from the consciousness of his own powers, which will seldom allow him to say a common thing in a common way. The work, with all its exceptions, is such as none but a mind of high order could have produced: its mixed character cannot be better expressed than by the writer's own beautiful figure (—applied, indeed, by himself in a different way—); it exhibits the flickering 'changes of a spring day,' when the sun at one moment 'is revealed in all his effulgence,' and the very next is '*veiled in the mists his own rays have drawn into the sky.*' (p. 353.)

'SATURDAY EVENING,' is a title which by no means clearly expresses the contents of the volume under our notice: and affords an instance (we admit a trifling one) of the obscurity to which we above alluded: it is a title, also, too much after the playful fashion of some ephemeral novel writers, to accord well with the serious contents of the work which it announces. The principal reason for its adoption is stated to be, that the author, being a layman, does not presume to trench on the *Sabbatical* season of public instruction; though '*Saturday Evening*' remains open to him, as a period which 'devout persons are accustomed to devote to preparatory meditation.' The title has also a double significance, his pages being intended to refer to the present times as 'precursive of the era of REST which has been promised to the Church and to the world.' Our author's thoughts certainly run very much in that direction, and three of his chapters are expressly devoted to the consideration of the Christian's 'HOPE,' and 'EXPECTATION,' as assured to him through CHRIST 'THE PRECURSOR.' But the volume does not profess to follow any regular plan; it comprises twenty-nine Essays on miscellaneous religious subjects, few of which are connected by any thing more than an incidental relation to each other. The author is evidently a person who has been long accustomed to close observation of the religious world, and deep reflection on all the great topics which revelation unfolds; and he now brings his thoughts before the public, without any studied plan or arrangement.

We will commence our extracts with a passage on the first Sabbath after the crucifixion, a period to which 'Saturday evening' naturally introduces us:—it occurs in the first Essay, on 'The hour of hope and diffidence.'

"That Sabbath was indeed a signal day; although all things showed the same face as heretofore in the thronged streets of the holy city, and in the courts of the temple. But among the worshippers on the hill of Zion, there were not a few troubled hearts. Can we imagine that the Rulers and the Rabbis were content with their success and quite at ease? Or did the priest gaze without dismay upon the torn veil, and upon the desecrated (?) mysteries in the holiest? This may not be thought: the infatuation of crime dissolves at the moment when crime is perpetrated: and it is not impossible that, in the mind of some at least, a ghastly fear had already succeeded to the joy of gratified revenge. And were there not multitudes of the people who, though in favor and affection more unstable than the sea, now regretted that they had drawn upon themselves the blood of one whom so lately they hailed as the Son of David?

"But in what spirit did John, and Peter, and Mary, the mother of JESUS, and the other devout companions of the LORD, attend the temple worship on the Sabbath? They joined in prayer and praise like others; but it was as with a sword in the heart. And was it not a day of doubt and alarm, or suspense, and of dread expectation, or of pallid, misgiving triumph, in the unseen world, and among conflicting orders of the spiritual economy?—On this ground we may not admit surmises.—But it was the day upon which should hinge all former and all future events in the history of man. It was the day in which the redemption of the world awaited its consummation, and its proof. The sun of that day went down in clouds, but before it again appeared, a brighter Light than that of the sun had arisen upon the nations!"—Pp. 4, 5.

The eleventh Essay, on the 'Vastness of the material Universe,'—is one of the most highly wrought and beautiful descriptions of the grandeur and magnificence of the skies, as contemplated by the eye of the *Christian* astronomer, with which we are acquainted. The author justly considers that 'the nocturnal heavens at once *symbolize* and *demonstrate* the concealed existence and attributes of GOD, just as the presence and symmetry of a man are made known to a distant spectator, when the shadow of his person, in sharp outline, falls upon a brightly illuminated surface.' '*If the eye be but clear*,' he adds, 'we can never gaze upon the expanse of stars without descrying, as it were filling all the bright abyss of worlds, the great lines, or contour, of the supreme Majesty.' (P. 171.) The limitation is important, and affords the true key to the lamentable fact that so many have profoundly investigated and enthusiastically admired the wonders of the material universe, without experiencing those devout emotions which they are so eminently calculated to call forth; let but that film be removed from the mental eye, which depraves and corrupts the moral vision, (a work which no *natural* skill can effect) and the invisible GOD will be discovered 'adumbrated in the vastness and richness of the visible universe.' The principal object of the writer, in this beautiful sketch, is to combat the notion that, in comparison with the vastness of the material system, man and his destinies are utterly insignificant,* and cannot reasonably be supposed to occupy the attention of the sovereign Creator. In demonstrating the futility, as well as the impiety of this position, the author first takes a glance at that part of the scale of creation which (in point of magnitude) is placed *beneath* the human race; and observes that,

"There is perhaps no instance more striking of the influence of those imbecile conceptions which attach to the human mind, than this notion of the comparative insignificance of the earth, and its inhabitants, because it is a mere point in the vastness of the heavens. If we wanted sensible proof that this prejudice concerning comparative vastness and insignificance, is not at all recognised on high, and enters not into the operative principles of the Creator, we should only have to look beneath us, adown the scale of magnitude. Does it appear then, as if the divine power and intelligence could please itself only, or deign to be occupied with stupendous masses; and that it holds in contempt the minute? Is it true, or does the microscope give this evidence, that there is only a rude or hurried finishing bestowed upon diminutive beings? Is there found, when we pass from the greater to the less, among organized bodies, a regular decrease of ingenuity, and of nicety of workmanship? Every one knows that the contrary is the fact; and every one must confess that this puny supposition of the comparative insignificance of the parts of the material system, is abundantly refuted by the tints and texture of every petal that drinks the dew, and by the wings and antennæ of every gnat that hums in the evening air."—Pp. 182, 183.

To be continued.

* The motto which is placed at the head of this Essay is, we think, unhappily chosen—"when I consider the heavens,—what is man!" A merely *verbal* application of Scripture language, when the original *sense* is confessedly remote from the subject in hand, is by no means to be approved: it is using the Bible as a Phrase Common-Place-Book. The volume under our notice affords more than one instance of this injudicious practice.

MISCELLANY.

THE THREE JEWISH SECTS.

AMONG the Jewish theologians in Palestine, we find the three grand classes, which usually form themselves during the decay of a religion, and oppose each other. One class consists of those who, confusing the inward and the outward things of religion, or rather forgetting the inward in the outward, make a quantity of human statutes, engrafted on the original religion, the chief business of religion, and place its whole essence in a round of lifeless ceremonies, and a dead, common-place orthodoxy. Another class is formed of those who oppose this false pretence to religion, and this falsification of its original excellence; but, inasmuch as they are destitute of a lively sense of religion within, and a hearty desire for it, as well as of a capacity for the perception of divine things, they overstep the mark in their opposition, because the true spiritual feelings do not accompany and direct with them their critical judgment, and their cold and negative disposition, while it justly attacks many human statutes which give themselves out as divine laws, throws away at the same time, under the title of additions, many deep truths, which it is unable, with its earthly notions, to comprehend. Lastly come those more quiet, but more warm-hearted spirits, with whom the power of religious imagination or feeling is too predominant, who withdraw into themselves from the strife of opinions among the learned in Scripture, and seeking the interpretation of the meaning of the old documents of religion in their subjective feelings or imaginations, become mystics sometimes of a practical, sometimes of a contemplative character. These three grand classes of religious characters, which constantly return under a change of form, we here recognise in the three sects of the Pharisees, the Sadducees, and the Essenes.

The PHARISEES* propagated in their schools, by means of oral instruction, a Cabbala, that is to say, a kind of polished speculative theology, composed of a mixture of the Mosaic religion, with other eastern religious elements, which they fixed upon the original documents of the religion, by means of an allegorical spirit of interpretation. By means of arbitrary verbal criticism, mystical meanings, and pretended traditions from their ancestors, they had connected the ceremonial law of Moses with a multitude of new outward precepts, on the rigid observance of which they often laid more stress than on the works of righteousness and charity. They had invented for themselves many external offices of worship, which they considered as works of supererogation, by means of which many who fancied, in the blindness of their hearts, that they had from their youth up fulfilled the law, imagined that they could do even more than the law required, and obtain for themselves a higher degree of holiness. In estimating, however, the character of these Pharisees, as well as that of the monks in later times, we must not put them all in one class, but accurately separate the different classes of men from one another. The greater part of them were, more or less, hypocrites, or mere pretenders to holiness, who made it a point of personal honor, and a source of dominion, and who endeavored to gain respect in the eyes of the people by their outward observances, while with all this outward show, their hearts were full of wicked desires, and like to painted sepulchres, and while in secret they often delivered themselves up to the gratification of their sinful passions. But others, no doubt, were in earnest in their endeavors after justification and holiness; they observed conscientiously what their statutes prescribed, and sought to triumph over evil by their ascetic severities. Their error only consisted in this, that they thought they could, by their own endeavors, take by storm that which the grace of GOD alone can bestow on humble and on broken hearts. In this struggle many of them probably felt those very experiences which St. Paul, once a Pharisee himself, has painted so naturally in the seventh chapter of his epistle to the Romans.

The SADDUCEES were, for the most part, rich people, living in great comfort, who forgot in the enjoyments of the world, the higher desires of their nature: their hearts were not softened by necessity, so often the instructer of man, and compelled to seek the pleasures of a better world, but they were quite right in opposing the self-invented ceremonial of the Pharisees, their troublesome precepts and their vain refinements. But while they opposed these adulterations of the original Mosaic religion, they were alike unwilling to acknowledge that historical development which, under the guidance of GOD's Spirit, had been bestowed upon it, and many religious truths, which had first been developed by the prophets, were therefore denied by them. They ascribed divine authority to the Pentateuch alone, and would acknowledge those religious truths only, which a literal interpretation could deduce from that volume. They, therefore, denied the doctrine of the resurrection, and of the destination of the soul for an eternal existence. They, also, according to Acts xxiii. 8, rejected a belief in angels. We cannot, however, see how they could reconcile this with their belief in the divine authority of the Pentateuch, unless, perhaps, like other Jewish sects, they considered the apparitions of angels as mere impersonal and transient forms of appearance for the Deity. Although it cannot be directly concluded from the account of Josephus, that they altogether denied the doctrine of a Providence which extended to the affairs of individuals, it is, however, clear, in conformity to their negative disposition in religion, that they made GOD as much as possible an inactive spectator of the course of events, and supposed him to take far less interest in human occurrences than was consistent with the spirit of the theocracy. They ascribed a pre-eminent value, above every thing beside, to an external morality in fulfilment of the law, and hence, perhaps, came their name.† The less they penetrated below the surface of morals, the more they were able to ascribe to man a sufficiency in himself, and to leave every thing to depend on the spontaneous determinations of the human will. The hard, cold, heartless disposition, which Josephus attributes to the Sadducees, is also in excellent keeping with this way of thinking. Although Josephus himself was a Pharisee, yet he shows himself, nevertheless, always unprejudiced in his judgments; nay, he often lays bare and naked the faults of the Pharisees themselves, and there is accordingly no reason to suspect him in this instance of gratifying his enmity at the expense of truth. We certainly cannot, from the nature of the doctrines of the later Karäites, who were moderate enemies of the traditions of the Pharisees, draw any conclusion as to the nature of those of the Sadducees. Indeed, it is a matter of inquiry generally, whether these latter ever were in open connexion with the former, (the Sadducees,) although their enemies' zeal for the discovery of heresies was naturally gratified in attaching this imputation upon them.

A company of pious men, much experienced in the trials of the outward and of the inward life, had withdrawn themselves out of the strife of theological and political parties, at first apparently (according to Pliny the elder), to the western side of the Dead Sea; where they lived together in intimate connexion, partly in the same sort of society as the monks of later days, and partly as mystical orders in all periods have done. From this society, other smaller ones afterward proceeded, and spread themselves over all Palestine.

They were called ESSENES, (Εσσηνοι or Εσσαιοι.) They employed themselves in the arts of peace, agriculture, pasture, handicraft works, and especially in the art of healing, while they took great delight in investigating the healing powers of nature. It is probable, also, that they imagined themselves under the guidance of a supernatural illumination in their search into nature, and their use of her powers. Their natural knowledge, and their art of healing, appear also to have had a religious, theosophic character, as they professed also to have peculiar prophetical gifts. The Essenes were, no doubt, distinguished from the mass of ordinary Jews by this, that they knew and loved something higher than the outward ceremonial and a dead faith, that they did really strive after holiness of heart, and inward communion with GOD. Their quiet, pious habits also rendered them remarkable, and by means of these they remained quiet amidst all the political changes, respected by all parties, even by the Heathens; and by their laborious habits and kindness, their obedience toward the higher powers, as ordained of GOD, their fidelity and love of truth, they were enabled to extend themselves in all directions. In their society every *yea* and *nay* had the force of an oath; for every oath, said they, presupposes a mutual distrust, which ought not to be the case among a society of honest men. Only in one case was an oath suffered amongst them, namely, as a pledge for those who after a three years' noviciate were to be received into the number of the initiated. According to the portraiture of them, given by Philo, the Alexandrian, in his separate treatise concerning the "True Freedom of the Virtuous," we should take the Essenes for men of an entirely practical religious turn, far removed from all theosophy and all idle speculation; and we should ascribe to them an inward religious habit of mind, free from all mixture of superstition, and reliance on outward things. But the account of Philo does not at all accord with that of Josephus, and the more historical Josephus deserves in general more credit than Philo, who was too apt to indulge in philosophizing and idealism. Besides, Josephus had more opportunity of knowing this sect thoroughly, than Philo, for Philo lived in Egypt, and the Essenes did not extend beyond Palestine. Josephus had here passed the greater part of his life, and had certainly taken all necessary pains to inform himself accurately of the nature of the different sects, among which he was determined, as a youth of sixteen years of age, to make choice, although he can hardly have completely passed through a noviciate in the sect of the Essenes, because he made the round of all the three Jewish sects, in a period of from three to four years. Josephus, also, shows himself completely unprejudiced in this description; while Philo, on the contrary, wished to represent the Essenes to the more cultivated Greeks as models of practical wisdom, and, therefore, he allowed himself to represent much, not as it really was, but as it suited his purpose. We must conclude that the Essenes did also busy themselves with theosophy, and pretended to impart to those of their order, disclosures relating to the supernatural world of spirits, because those who were about to be initiated, were obliged to swear that they would never make known to any one the names of the angels then to be communicated to them. The manner in which they kept secret the ancient books of their sect, is also a proof of this. And, indeed, Philo himself makes it probable, when he says, that they employed themselves with a φιλοσοφια δια συμβολων, a philosophy which was supported by an allegorical interpretation of Scripture; for this kind of allegorizing interpretation was usually the accompaniment of a certain speculative system. According to Philo, they rejected the sacrifice of victims, because they considered, that to consecrate and offer up themselves wholly to GOD, was the only true sacrifice, the only sacrifice worthy of GOD. But according to Josephus, they certainly considered sacrifice as something peculiarly holy; but they thought that from its peculiar holiness it must have been desecrated by the profane Jews in the temple of Jerusalem, and that it could be worthily celebrated only in their holy community, just as mystic sects of this nature are constantly accustomed to make the *objective* acts of religion dependent on the *subjective* condition of those who perform or take part in them. In the troublesome and superstitious observance of the rest of the Sabbath, according to the letter, and not according to the spirit, they went even further than the other Jews; only with this difference, that they were in good earnest in the matter, while the Pharisees by their casuistry relaxed their rules, or drew them tighter, just as it suited their purpose. The Essenes not only strenuously abhorred, like the other Jews, contact with the uncircumcised, but, having divided themselves into four classes, the Essenes of a higher grade were averse from contact with those of a lower, as if they were rendered unclean by it, and when any thing of this kind did happen, they purified themselves after it. Like many other Jews, they attributed great value, in general, to lustration by bathing in cold water. To their ascetic notions the constant and healthy practice in the East of anointing with oil seemed unholy, and if it befel any one of them, he was obliged to purify himself. It was also a great abomination to them to eat any food except such as had been prepared by persons of their own sect. They would die rather than eat of any other. This is a sufficient proof, that although the Essenes might possess a certain inward religious life, and a certain practical piety, yet that these qualities with them, as well as with many other mystical sects, (as, for example, those of the middle ages,) were connected with a theosophy, which desired to know things hidden from human reason, (ἀμβατευειν εἰς ἁ τις μη ἑωρακεν,) and therefore lost itself in idle imaginations and dreams; and were also mixed up with an outward asceticism, a proud spirit of separation from the rest of mankind, and superstitious observances and demeanors totally at variance with the true spirit of inward religion.—*Neander's History.*

* This name is derived from the verb פרש, either in the sense of "*to interpret,*" as פרוש the ἐξηγητης του νομου κατ᾽ ἐξοχην, [interpreter of the law, by eminence,] which honor the Pharisees claimed, according to Josephus, or in the sense of "*to separate*" פרוש (which rather more nearly resembles the Greek Φαρισαιος,) "the man *separated from* the profane multitude, (from the עם-הארץ,) [people of the earth or world,] and one who wished to be revered as a holier man."

† From צדק, he was just or righteous. Others deduce it from Sadoc, a proper name.

From the New-York Observer.

COLONIZATION.

Letter of Bishop Meade.

THE following letter addressed to Elliott Cresson, the Society's agent in England, has appeared in the English Journals, and will doubtless be read with interest by our own countrymen. "Those who know Bishop Meade," says the African Repository, "know that he is the friend of man, whatever be his color or condition; and that in giving his support to the Colonization Society, he is moved by sentiments of exalted philanthropy and piety. He is perfectly acquainted with the state and prospects of our colored population, and therefore able to judge of their interests, and of the means best adapted to improve their character, and elevate their condition."

"*My Dear Sir*,—In a letter lately received from our common friend, Mr. Gurley, I have learned with pleasure that you have safely arrived in England, and are diligently laboring in the good cause which you have so much at heart. In England, as in America, you doubtless find opponents—honest, but mistaken ones, who think they are rendering GOD a service by resisting every effort for colonizing in some distant land, even the land of their fathers, the unhappy negroes. I have thought, read, conversed, written, and spoken much on this subject for the last fifteen years. I have travelled through all the length and breadth of our land, and witnessed the condition of the negroes, bond and free; conversed fully with them, their owners, and their philanthropic friends; and every year only rivets the conviction more deeply on my mind, that to do them real good, they must be separated from those of a different color.

"I have heard and read various plans for the melioration of their condition, and for their emancipation in this our land; but have never met with one which appeared even tolerably plausible, when compared with that of the American Colonization Society. I am amazed at the continued opposition of the abolitionists to this scheme; seeing that it has already in the few years of its operation, produced more emancipations than all their previous operation for so long a time. The Society, from its commencement to the present moment, has been even distressed with the application from slave holders to receive their negroes and convey them to the land of their forefathers—distressed, because unable to comply with the numerous requests. I speak confidently when I say, that nothing is wanting but a sure and easy channel to that healthy, fertile, and suitable land, to induce slaveholders in increasing numbers to liberate their servants, and transplant them there. The laws enacted in some slave states against manumission, or requiring the manumitted to leave those states, sufficiently prove the existence of the feeling which leads to emancipation. In urging the claims of Africa on British philanthropists and Christians, you need not fear to speak boldly of *very many* slave-holders who have hearts to feel as they ought to feel on this deeply interesting subject. Their true interests as agriculturists so happily accord (such is GOD's will) with the feelings of Christians, that we draw no little hope from this source. Even the covetous and the more worldly wise, may and will join issue with us when they perceive that to do justly and to love mercy will further their own favorite schemes. The very alarms to which we are liable, and which have of late so distressed a portion of Virginia and North Carolina, will, I trust, promote our cause. The applications for passages to Africa were never more pressing than at present, especially from that region where the late dreadful scenes were transacted. On the whole, I think we have much cause for encouragement: the more intelligent as well as pious throughout our land are one after another falling into our ranks, and something good and great must be the result of so much prayer, faith, zeal, and liberality as are now in active exercise in our cause. I sincerely wish you abundant success in your mission to England.

The pious and benevolent are every where the same—having one heart given them by the LORD, and that is a heart of love. Heaven bless and prosper you! prays your friend,

W. MEADE.

To Elliott Cresson, Esq., London.

From a Review of 'Forms of Prayer against Pestilence'—and 'Notices' of works relating to the Plague of 1665, in the London Christian Observer.

THE GREAT PLAGUE OF LONDON.

WE arrive now at the form of prayer issued in July, 1665, in consequence of the Great Plague, most justly and emphatically so called, which swept off in London ninety thousand persons, besides its ravages in other parts of the kingdom. A few particulars respecting this awful visitation may not unaptly accompany these notices. We fear copying from De Foe's romance; for though it contains many things highly probable, it contains nothing that we know to be true, except as we can ascertain it to be so from other quarters. De Foe was the most wonderful master that ever lived, of the art of writing plausible fictions. His Robinson Crusoe is not more strikingly graphic than his account of the plague; and it has about the same measure of fact as its basis; the same quantity that enters into one of Shakspeare's historical plays or Sir Walter Scott's novels. There was Alexander Selkirk, a ship-wrecked sailor in the one instance, and there was a fearful visitation of pestilence in the other; but the dressing up of the whole story, the incidents, the dialogues, the wonderfully natural reflections, are De Foe's. So remarkable is the genius displayed in this narrative of the plague, that Dr. Mead actually quoted the book as authentic history; just as Lord Chatham was deceived with another of De Foe's romances, the Memoirs of a Cavalier, which he long considered a true story, and recommended as the best narrative extant of the civil wars; and he was much vexed when he found that his favorite book was a fiction. The wonderful genius that invented the incomparable tale of Mrs. Veal's Ghost, to puff off Drelincourt on Death, knew how to make the most extraordinary story appear probable; and in the narrative of the plague, there was no want of room for the sportings of an inventive fancy. It is scarcely possible in reading the tale, not to believe that we are perusing the autobiographical narrative of the saddler of Whitechapel. We seem to hear the awful bell, and the thrilling cry, "Bring out your dead;" we see the dead-cart silently rolling over the streets overgrown with grass, and carrying its promiscuous heaps of lifeless humanity to be shot like a load of rubbish into a common tomb. The most strange and extravagant incidents became credible in De Foe's relation. Many of the chief facts he doubtless gathered from the reminiscences of the tales which he heard in his childhood, and the publications of the day; so that when he sat down nearly sixty years after—namely, in 1722, in consequence of the painful interest excited by the then recent plague at Marseilles, to write a book on the subject, he had ample materials for his prolific genius to work upon, and to dress up after his own fashion. The same year was published the work lately reprinted by Mr. Scott, entitled "Preparations for the Plague, as well for Soul as Body," which we cannot but think

has strong marks of De Foe in it; and he was just the man to make two books out of one topic, and to sell each anonymously to the publishers. His life abounds in such odd circumstances. The first edition of his work in 1722, was entitled, "A Journal of the Plague Year, &c." This title was altered in the second edition, 1754, after his death, to "The History of the Great Plague in London, &c.," as it stands in subsequent editions. The amender shows, even in the title page, how much easier it is to alter De Foe's style than to improve it. Thus he changes "Written by a citizen who *continued all the while* in London," to "a citizen *who lived the whole time* in London." The word 'lived' is poor and tame, and means only that the man was in London during the "great visitation," (as De Foe calls it;) but "continued" indicates much more—it intimates that others were gone—it supposes something remarkable of misfortune or perseverance—it raises our wonder at the man's determination, and our alarm for his safety, and leads us to wish to hear his whole narrative, and what befel him.

Sir Walter Scott says, that had not De Foe earned what literary men call "immortality" by his Crusoe, he would have done so by his romance of the Plague; which leads us to digress just to ask, whether sound morality allows of thus dressing up fiction like fact, so as actually to intend to palm the one on the world for the other. We suggest the inquiry because of late the practice has become so common, that in many of the tales of the present day, it is impossible to know whether the writer is describing fact or fiction. In the volumes called "Annuals," there are narratives which the uninitiated reader takes for passages of veracious history, but which are as purely fictitious as Mrs. Veal's Ghost. Sir Walter Scott has encouraged the practice; and with all due respect to his genius, we must greatly lament that he has done so. Let fiction be fiction, and truth be truth. The very argument which we have so often heard in favor of studying Sir Walter Scott's novels is, that they are a vast body of history; graphic exhibitions of past ages; vivid delineations of remarkable characters, and so forth; whereas the highly-gifted author would be the first to laugh at this pretension, except where he means expressly to confine himself to actual fact. Has he not himself acknowledged, since he threw off his mask, that there are but "a few grains of truth in a mass of empty fiction?" that with regard to the various localities which have been so confidently dwelt upon as valuable topographical memoirs, "he had no purpose of describing any particular spot;" nay, that "the scraps of poetry which have been in most cases tacked to the beginning of chapters in these novels, are sometimes quoted either from reading or from memory, but, in the general case, are pure invention. I found it too troublesome to turn to the collection of the British Poets to discover apposite mottos, and, in the situation of the theatrical mechanist, who, when the white paper which represented his shower of snow was exhausted, continued the storm by snowing brown, I drew on my memory as long as I could, and when that failed, eked it out with invention. I believe that, in some cases, where actual names are affixed to the supposed quotations, it would be to little purpose to seek them in the works of the authors referred to."

We cannot say that we admire the morality of this proceeding, any more than Sir Walter Scott's declaration, that he always considered himself at liberty to deny the authorship of the Waverly Novels when impertinently questioned respecting them, as he had no alternative but either to say what was false, or to disclose his secret. De Foe seems to have acted upon the same principle; and our view is, that it was a very unsound one. No man is deceived by an allegory, such as Bunyan's Pilgrim's Progress; or even by a tale like Robinson Crusoe; but to disguise plausible fiction as truth, intending to cause the reader to mistake the one for the other, is, to our minds, not consistent with Christian honesty. How often have we heard De Foe's fabrications respecting the plague, quoted as statistical facts. The remarks of the supposed citizen are imagined to be the result of experience; what he recommends is considered infallible; and his medical advice is more credulously listened to than that of his admirer, Dr. Mead. To a downright lover of truth, it is tantalizing to read such a mixture of fact and invention, without the possibility of unweaving the entangled skein. Take, for instance, the following passage, the former part of which evidently describes the historical fact of the arts of impostors, and the credulity of their victims, and is an anticipatory exemplification of what is passing at this moment in our own metropolis; but the four particular exemplifications of the gentlewomen and physicians are most probably fictitious, though scores of such knavish practices doubtless prevailed. There is nothing in these four illustrations which is improbable, quite the contrary; but so there is nothing improbable in a hundred of the other stories; and this is exactly what we complain of, that we cannot tell which part is true, and which false.

"But even those wholesome reflections, which rightly managed, would have most happily led the people to fall upon their knees, make confession of their sins, and look up to their merciful Saviour for pardon, imploring his compassion on them in such a time of their distress; by which we might have become as a second Nineveh; had a quite contrary extreme in the common people, who, ignorant and stupid in their reflections, as they were brutishly wicked and thoughtless before, were now led by their fright to extremes of folly; and, as I have said before, that they ran to conjurors and witches, and all sorts of deceivers, to know what should become of them; who fed their fears, and kept them always alarmed and awake, on purpose to delude them, and pick their pockets; so they were as mad upon their running after quacks and mountebanks, and every practising old woman, for medicines and remedies; storing themselves with such multitudes of pills, potions, and preservatives, as they were called, that they not only spent their money, but even poisoned themselves beforehand for fear of the poison of the infection, and prepared their bodies for the plague, instead of preserving them against it. On the other hand, it is incredible, and scarce to be imagined, how the posts of houses and corners of streets were plastered over with doctors' bills and papers of ignorant fellows, quacking and tampering in physic, and inviting the people to come to them for remedies, which were generally set off with such flourishes as these, viz:—INFALLIBLE preventive pills against the plague—NEVER-FAILING preservatives against the infection—SOVEREIGN cordials against the corruption of the air—EXACT regulations of the conduct of the body in case of an infection—Antipestilential pills—INCOMPARABLE drink against the plague, never found out before—A UNIVERSAL remedy for the plague—The ONLY TRUE plague water—The ROYAL ANTIDOTE against all kinds of infection; and such a number more that I cannot reckon up, and if I could, would fill a book of themselves to set them down.

"Others set up bills to summon people to their lodgings for direction and advice in the case of infection: these had specious titles, also, such as these:—

"An eminent high Dutch physician, newly come over from Holland, where he resided during all the time of the great plague last year, in Amsterdam, and cured multitudes of people that actually had the plague upon them.

"An Italian gentlewoman, just arrived from Naples, having a choice secret to prevent infection, which she found out by her great experience, and did wonderful cures with it in the late plague there, wherein there died 20,000 in one day.

"An ancient gentlewoman having practised with great success in the late plague in this city, anno 1636, gives her advice only to the female sex. To be spoke with, &c.

"An experienced physician who has long studied the doctrine of antidotes against all sorts of poison and infection, has, after forty years' practice, arrived to such skill as may, with GOD's blessing, direct persons how to prevent their being touched by any contagious distemper whatsoever. He directs the poor gratis.

"I take notice of these by way of specimen: I could give you two or three dozen of the like, and yet have abundance left behind. It is sufficient from these to apprize any one of the humor of those times; and how a set of thieves and pickpockets not only robbed and cheated the poor people of their money, but poisoned their bodies with odious and fatal preparations; some with mercury, and some with other things as bad, perfectly remote from the thing pretended to; and rather hurtful than serviceable to the body, in case an infection followed."

Again, in the following striking, affecting, and graphic passage, is it not distressing not to be able to know exactly whether every declaration in it is literally true, and which part is only the artist's vivid coloring?

"The poor people were to be pitied in one particular thing, in which they had little or no relief, and which I desire to mention with a serious awe and reflection, which, perhaps, every one that reads this may not relish; namely, that whereas death now began not, as we may say, to hover every one's head only, but to look into their houses and chambers, and stare in their faces; though there might be some stupidity, and dulness of the mind; and there was so, a great deal; yet there was a great deal of just alarm, sounded in the very inmost soul, if I may so say, of others: many consciences were awakened; many hard hearts melted into tears; many a penitent confession was made of crimes long concealed: it would have wounded the soul of any Christian to have heard the dying groans of many a despairing creature; and none durst come near to comfort them: many a robbery, many a murder, was then confessed aloud, and nobody surviving to record the accounts of it. People might be heard even into the streets as we passed along, calling upon GOD for mercy, through JESUS CHRIST, and saying, I have been a thief, I have been an adulterer, I have been a murderer, and the like; and none durst stop to make the least inquiry into such things, or to administer comfort to the poor creatures, that in the anguish both of soul and body thus cried out. Some of the ministers did visit the sick at first, and for a little while, but it was not to be done; it would have been present death to have gone into some houses: the very buriers of the dead, who were the most hardened creatures in town, were sometimes beaten back, and so terrified, that they durst not go into houses where the whole families were swept away together."

Let a simple-minded child read such a passage as the following, and then witness his look of astonishment when you tell him that you will not undertake to say that the case of the supposed "family without the bars," &c., is precisely a fact, but that it illustrates De Foe's idea of what the plague was, and that it only means, that scenes something of this sort actually occurred. In the matter of contagion, remedies, &c.. in which De Foe's book has been often appealed to, it is useless as an authority, since the supposed facts quoted to bear upon such points are perhaps fictitious.

"As to the suddenness of people's dying at this time, more than before, there were innumerable instances of it, and I could name several in my neighborhood; one family without the bars, and not far from me, were all seemingly well on the Monday, being ten in family: that evening one maid and one apprentice were taken ill, and died the next morning, when the other apprentice and two children were touched, whereof one died the same evening, and the other two on Wednesday; in a word, by Saturday at noon, the master, mistress, four children, and four servants, were all gone, and the house left entirely empty. except an ancient woman, who came in to take charge of the goods for the master of the family's brother, who lived not far off, and who had not been sick.

"Many houses were then left desolate, all the people being carried away dead, and especially in an alley further on the same side, beyond the bars, going in at the sign of Moses and Aaron; there were several houses together, which (they said) had not one person left alive in them, and some that died last in several of those houses, were left a little too long before they were fetched out to be buried; the reason of which was not, as some have written very untruly, that the living were not sufficient to bury the dead; but that the mortality was so great in the yard or alley, that there was nobody left to give notice to the buriers or sextons, that there was any dead bodies there to be buried."

The following statement respecting the return of some Non-conformist ministers, is a fact, as well as the anxiety of the people to attend divine worship; but when we read it in the pages of De Foe, it requires extraneous confirmation, otherwise it is no more to be believed than "poor Poll," and "Man Friday."

"As it brought the people into public company, so it was surprising how it brought them to crowd into the churches; they inquired no more into who they sat near to, or far from, what offensive smells they met with, or what condition the people seemed to be in, but looking upon themselves all as so many dead corpses, they came to the churches without the least caution, and crowded together as if their lives were of no consequence, compared to the work which they came about there: indeed, the zeal which they showed in coming, and the earnestness and affection they showed in their attention to what they heard, made it manifest what a value people would all put upon the worship of GOD, if they thought every day they attended at the church that it would be their last.

Nor was it without other strange effects, for it took away all manner of prejudice at, or scruple about, the person whom they found in the pulpit when they came to the churches. It cannot be doubted, but that many of the ministers of the parish churches were cut off among others, in so common and dreadful a calamity; and others had not courage enough to stand it, but removed into the country as they found means for escape; as then some parish churches were quite vacant and forsaken, the people made no scruple of desiring such dissenters as had been a few years before deprived of their livings, by virtue of the act of parliament, called the Act of Uniformity, to preach in the churches, nor did the Church ministers in that case make any difficulty of accepting their assistance; so that many of those whom they called silenced ministers, had their mouths opened on this occasion, and preached publicly to the people.

"Here we may observe, and I hope it will not be amiss to take notice of it, that a near view of death would soon reconcile men of good principles one to another; and that it is chiefly owing to our easy situation in life, and our putting these things far from us, that our breaches are fomented, ill-blood continued, prejudices, breach of charity, and of Christian union so much kept and so far carried on among us as it is: another plague year would reconcile all these differences, a close conversing with death, or with diseases that threaten death, would scum off the gall from our tempers, remove the animosities among us, and bring us to see with differing eyes than those which we looked on things with before; as the people who had been used to join with the Church were reconciled at this time with the admitting the dissenters to preach to them; so the dissenters, who, with an uncommon prejudice, had broken off from the communion of the Church of England, were now content to come to their parish churches, and to conform to the worship which they did not approve of before; but as the terror of the infection abated, those things all returned again to their less desirable channel, and to the course they were in before."

The following is one of De Foe's most affecting passages; and such scenes doubtless occurred; but the narrative itself is fictitious, for the relator is only an ideal person.

"It was about the 10th of September that my curiosity led, or rather drove me to go and see this pit again, when there had been near four hundred people buried in it; and I was not content to see it in the day-time, as I had done before, for then there would have been nothing to have been seen but the loose earth; for all the bodies that were thrown in, were immediately covered with earth, by those they called the buriers, which at other times were called bearers; but I resolved to go in the night and see some of them thrown in.

"There was a strict order to prevent people coming to those pits, and that was only to prevent infection; but after some time that order was more necessary; for people that were infected, and near their end, and delirious also, would run to those pits, wrapped in blankets, or rugs, and throw themselves in, and, as they said, bury themselves: I cannot say that the officers suffered any willingly to lie there; but I have heard, that in a great pit in Finsbury, in the parish of Cripplegate, it lying open then to the fields, for it was not then walled about, they came and threw themselves in, and expired there before they threw any earth upon them: and that when they came to bury others, and found them there, they were quite dead, though not cold.

"This may serve a little to describe the dreadful condition of that day, though it is impossible to say any thing that is able to give a true idea of it to those who did not see it, other than this, that it was indeed very, very, very dreadful, and such as no tongue can express.

"I got admittance into the church-yard by being acquainted with the sexton who attended, who, though he did not refuse me at all, yet earnestly persuaded me not to go; telling me very seriously, for he was a good, religious, and sensible man, that it was, indeed, their business and duty to venture and to run all hazards, and that in it they might hope to be preserved; but that I had no apparent call to it, but by my own curiosity, which he said he believed I would not pretend was sufficient to justify my running that hazard. I told him I had been pressed in my mind to go, and that perhaps it might be an instructing sight, that might not be without its uses. Nay, says the good man, if you will venture upon that score, 'name of GOD go in, for depend upon it, 'twill be a sermon to you; it may be the best that ever you heard in your life. It is a speaking sight, says he, and has a voice with it, and a loud one, to call us to repentance; and with that he opened the door, and said, Go, if you will.

"His discourse had shocked my resolution a little, and I stood wavering for a good while, but just at that interval I saw two links come over from the end of the Minories, and heard the bellman, and then appeared a dead-cart, as they called it, coming over the streets, so I could no longer resist my desire of seeing it, and went in; there was nobody, as I could perceive at first, in the church-yard, or going into it, but the buriers and the fellow that drove the cart, or rather led the horse and cart, but when they came up to the pit, they saw a man go to and again, muffled up in a brown cloak, and making motions with his hands, under his cloak, as if he was in a great agony, and the buriers immediately gathered about him, supposing he was one of those poor delirious or desperate creatures, that used to pretend, as I have said, to bury themselves! he said nothing, as he walked about, but two or three times groaned very deeply and loud, and sighed as he would break his heart.

"When the buriers came up to him, they soon found he was neither a person infected and desperate, as I have observed above, or a person distempered in mind, but one oppressed with dreadful weight of grief indeed, having his wife and several of his children, all in the cart, that was just come in with him, and he followed in an agony and excess of sorrow. He mourned heartily, as it was easy to see, but with a kind of masculine grief, that could not give itself vent by tears; and calmly desiring the buriers to let him alone, said he would only see the bodies thrown in and go away, so they left importuning him; but no sooner was the cart turned round, and the bodies shot into the pit promiscuously, which was a surprise to him, for he at least expected they would have been decently laid in, though, indeed, he was afterward convinced that was impracticable: I say, no sooner did he see the sight, but he cried out aloud, unable to contain himself; I could not hear what he said, but he went backward two or three times, and fell down in a swoon; the buriers ran to him and took him up, and in a little while he came to himself, and they led him away to the Pye-tavern, over against the end of Houndsditch, where, it seems, the man was known, and where they took care of him. He looked into the pit again as he went away, but the buriers had covered the bodies so immediately with throwing in the earth, that though there was light enough, for there were lanterns and candles in them, placed all night round the sides of the pit upon the heaps of earth, seven or eight, or perhaps more, yet nothing could be seen."

To be continued.

CHURCH DOCUMENTS.

CONVENTION OF VERMONT.

WE very readily insert the following communication, received after our paper of last week was printed. The initials which compose the signature are those, we venture to say, of our highly respected brother and friend, the Rev. Carlton Chase, Rector of Immanuel Church, Bellows' Falls, Vermont.

The Convention met at Middlebury, on Wednesday, May 30. Soon after organization the Convention took up the subject of separation from the Eastern Diocese. It appearing, from documents presented by the Secretary, that all the States of that Diocese, together with the Bishop, had consented to the proposed separation, a resolution was introduced and passed unanimously, declaring this State to be a distinct and independent Diocese, under the name and title of the Diocese of Vermont. Whereupon the Convention resolved to proceed to the election of a Bishop, and appointed the hour of eight o'clock on Thursday morning for that most solemn and interesting transaction. At that hour the Convention assembled promptly, and after prayers offered up by the President, in which all hearts united, entered on the regular steps of election. There were present thirteen Clergymen and forty Lay Delegates. The Clergy retired to ballot for a nomination. On counting, it appeared that the Rev. John H. Hopkins had seven votes, and the Rev. John S. Stone six. The Rev. Mr. Hopkins was then announced to the Lay Delegates as duly nominated Bishop of Vermont; and being approved by them, in a vote of thirty-one to nine, was by the Convention unanimously declared to be duly elected. The vote of the Clergy may seem to indicate a serious division in sentiment and choice. That appearance is entirely removed by the course, which, in the exercise of a generous and conciliating spirit, was cheerfully and instantly taken by the minority, after the declaration and record of the election. They at once said to the majority, "Brethren, Mr. Hopkins is to be your Bishop; he shall also be ours. And we are ready to give our names to any testimonial, and our hands to any measure, which may be necessary to introduce that distinguished Clergyman into this Episcopate." From that moment there was the most perfect unanimity—all the members of the Convention entering readily and cordially into such ulterior measures as the case required. The testimonial, to be presented to the General Convention, was signed by the whole Convention—and it is believed without a single reluctant hand. Thus far we are made sensible of His presence, "who causeth men to be of one mind in a house." C. C.

June 6. *Banner of the Church.*

COMMUNICATIONS.

For the Churchman.

DAY OF HUMILIATION AND PRAYER.

IT must be highly gratifying to every good Christian citizen that the subject of public humiliation before GOD under our present exposure to the dreadful epidemic which appears to be advancing toward us, is now before our city authorities. The Christian maxim of rendering honor to whom honor is due undoubtedly requires that we respectfully wait their movement in the premises, assured that they will not be wanting in due attention to the religious sensibilities of the community. The civil appointment, as occasions may dictate, of days of public thanksgiving or humiliation, is among the gratifying evidences that the want of an established religion need not produce an irreligious community, and that men in office, though not qualified by religious tests, may still invest their stations with that most elevated and useful influence which renders them conducive to the encouragement and increase, in the community, of a sense of religious obligation and responsibility, and which tends to build up in the public mind the wholesome practical recognition of an over-ruling Providence.

These considerations present, in addition to others of a more general nature, serious objections to the taking of the appointment of days of public religious observance, equally interesting to the whole community, out of the hands of the proper representatives of that community. It cannot be doubted that the sentiments on this subject expressed by the Bishop of this Diocese in his letter to the Mayor of the city, and which, the present writer understands, have also been expressed by him to the Governor of the State, are those of the Church generally to which he belongs. Nor do I doubt that they are shared by very many others. Indeed I should be sorry to doubt that they are extensively prevalent among our citizens; and that the inhabitants of New-York, generally, are looking, with pious interest, to the issue of the pending reference of the subject in the Common Council, and waiting, with devout readiness, cordially to respond to an authoritative recommendation of a day when the whole city will prostrate itself in humiliation and prayer, before the footstool of the Great Being, whose judgments, in the shape of dreadful pestilence, long since abroad in the world, are now impending over our borders.

Let such an occasion be but the more solemn manifestation of that true penitence and living faith, which, awakened or confirmed by our present alarming situation, leads the Christian to that *habitual* devotion, in private, in the family, and in the sanctuary, which, by GOD's grace, will banish the fears and agitations of mind, that are as inconsistent with true Christian affection, as they are said to be now peculiarly physically dangerous; and substitute an humble, patient, resigned, and even cheerful, waiting for whatever GOD, in his wise providence, may think fit to order. For this frame of mind let the Christian pray and strive. And then, though he may, and should pray, that if it be GOD's will, the pestilence may be arrested ere it reach us, and use all the means probably condusive to so blessed an end, he will still be able to say, with that only true philosophy, the philosophy drawn from an experimental knowledge of the Gospel, GOD's WILL BE DONE. CIVIS CHRISTIANUS.

For the Churchman.

APPOINTMENT OF THANKSGIVING AND FASTING DAYS.

So ample, judicious, and excellent, are the provisions of our Church for the religious guidance of its members, that there hardly seems to be a single matter on which either special directions, or wholesome principles, are not set forth by her. The precedent, novel, I believe, in this city, of an assemblage of clergy and others, of different denominations, acting solely by their own appointment, and on their own responsibility, calling upon the city at large to unite in the religious observance of a particular day, at once led me to compare this procedure with the good old orderly custom of looking for such appointments to the civil authority, when the community at large is equally interested, and to the ecclesiastical, in what is designed especially for the Church. I asked myself, What says my mother the Church in this matter? or, if she has given no particular precept, has she, in any way, evinced her feelings and views on the subject? For any particular precept I have looked in vain. I think, however, that I see something of an indication that with her characteristic principles of doing all things decently and in order, she knows of no other days of Public Thanksgiving or Fasting, but such as are appointed by the civil or ecclesiastical authority, and therefore of none got up on the recommendation of any meeting of clergymen and others of various denominations. In her "Order how the Psalter is appointed to be read," and her "Order how the rest of the holy Scripture is appointed to be read," she allows of certain departures from her standing provisions "on days of Fasting and Thanksgiving, appointed either by the civil or by the ecclesiastical authority;" evidently not contemplating any other days for Fasting and Thanksgiving. So also her form of Prayer and Thanksgiving for the fruits of the earth, &c., is required to be used on her own appointed day, "or on such other day as shall be appointed by the civil authority." She, therefore, knows nothing of a day of thanksgiving appointed by a meeting of clergymen and others of various denominations.

This is all I find on the subject; but this is enough for me. I hesitate not to own that such is my confidence in the piety, wisdom, and prudence of the Church, that I feel safe when I am unquestionably acting with her; not so, when I sanction measures or systems not having a clear warrant in her principles and provisions. And in the case especially calling for these remarks, there is the co-operation to the same effect, of so many more general considerations of propriety and fitness, that I hesitate not to think it the most consistent course for Churchmen to know no other special occasions of public religious observance than those which are appointed by the civil or ecclesiastical authority. The former, there is reason to hope, will act in the present instance. The latter, there can be no reason to doubt, will, in the improbable event of the disappointment of this hope, not be found wanting. ORDO.

For the Churchman.

BRIEF NOTICES OF TRACTS.

The Way of Living by Method and Rule, pp. 8. N. Y. P. E. Tract Society. No. 18.

"To every thing there is a season, and a time for every purpose under the heaven." With this appropriate motto at its head, this little tract is intended to enforce the all-important truth that time is one of those talents with which we are intrusted by our great Master, to improve to his glory and our own happiness; and to persuade us so to order our lives, as to be always either actually employed in serving GOD, or in fitting ourselves for his service. This appears to many a difficult work. If, however, the advice of our author is taken, and our time properly divided, allotting to "*The offices of religion, The works of our callings, and The refreshments of our natures*," their proper seasons, and observing these seasons at all times so far as we can, we shall, by GOD's grace, be enabled to perform it, difficult as it may now appear. Our labor, too, will be much lightened, if we observe the rules given for the performance of the things just mentioned; and if we attentively consider the arguments offered to persuade us to adopt these rules, we can hardly fail of giving them a trial.

A Plain Man's Defence of the Church Service, pp. 12. N. Y. P. E. Tract Society. No. 19.

In the form of a dialogue between two neighbors, we have here a "*defence*" of many things in the service of our Church, which are most commonly the subject of remark by those who differ from us, and which, without being understood, are too often unsparingly condemned.

Episcopacy and Confirmation, pp. 4. N. Y. P. E. Tract Society. No. 20.

A catechism, designed primarily for the younger members of our Church. This tract may be read by individuals of riper years with advantage, expressing as it does, in a summary manner, the principles of our Church on the two important subjects of which it treats.

A Plain and Serious Address to Parents on the subject of Sunday Schools, pp. 4. N. Y. P. E. Tract Society. No. 21.

The Sunday School Teacher, in his walks through the streets and lanes of our city, might greatly subserve the cause in which he is engaged, were he to distribute this plain and serious address. Many parents would be led, on a perusal of it, to send their children to the Sunday School, instead of permitting them, as is too often the case, to violate the day of sacred rest by spending it in idleness or sin. This has been proved by the personal experience of more than one Teacher. Will not others make the trial?

The Churchman's Reasons for Bringing his Children to Baptism, pp. 8. N. Y. P. E. Tract Society. No. 22.

As a summary of the Scriptural arguments in favor of Infant Baptism, by the excellent Jones of Nayland,—well calculated to enlighten the doubting mind,—to clear up the difficulties which so often perplex the less informed among us on this subject,—this tract is exceedingly valuable, and well deserving an attentive perusal. No one, we think, can read it without benefit. X. H.

THE CHURCHMAN.

SATURDAY, JUNE 23, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

THE PESTILENCE.—The dreaded *Cholera* has reached our continent. We have at no time anticipated exemption from its indiscriminating ravages. Yet the groans of the suffering, and the lamentations of the bereaved, no longer indistinct in the distance of an ocean's breadth, awaken new sensations, and deepen the shade of foreseen calamity.

The Bishop of our Diocese has issued, immediately upon the earliest intimation of danger, the circular which we subjoin. Its earnest deprecations of the approaching chastisement have been offered in our sanctuaries, and have mingled with the prayers of the household altar. In the lowly spirit of suppliant penitence which they breathe, and the serious application for pardon and salvation through the merits of JESUS CHRIST, to which they point, are our only security in life or death. Humble, serious, calm *consideration*,—not panic-stricken *alarm*,—becomes us all as Christian men in view of the impending visitation. Discomposure and the excitement of unchecked apprehension, dispose the *body* to yield more readily to disease;—are inconsistent with those exercises of devout reflection, vigorous and active faith, and confiding reliance upon GOD, which are the peculiar privilege of the Christian;—and greatly hinder, if they do not entirely preclude the all-needed preparation of the worldly mind. That we should "not forsake the assembling of ourselves together," in the more frequent engagements of public homage and supplication, and diligent attention to the word of GOD, and participation of the ordinances of his Church, is a suggestion as obvious as it is important. The consciousness of having while in health, in the capacity and upon the field of active duty, and in the eyes of all, acknowledged our reliance upon GOD alone, for protection, our supreme respect for his authority and laws, and our hope of salvation through his Son our Saviour, will, if it should be our lot to fall victims to an unsparing scourge, afford the most supporting satisfaction; even should the concerns of the soul have been first minded under the apprehension of sudden death. Happy will it be for him who shall be spared to a long life, if by apprehension, even the most weak and groundless, he shall have been led effectually to attend to the things which belong to his everlasting peace! Blessed terror, if it lead our community to flee to the ark of true security!

Of the specific methods and acts of preparation, this is, perhaps, not the place to speak more at

large. Upon our last page will be found interesting and seasonable matter, which will repay the careful perusal of our readers. The counsel implied in the injunctions of Scripture—"Set thy house in order"—"give an account of thy stewardship"—"prepare to meet thy God,"—and in what is said of *the wise* virgins, that "they arose and *replenished their lamps*,"—commends itself to the adoption of all. The instructive parable to which we have just alluded, in its mere perusal, cannot fail, under our present circumstances, to move the heart least sensible to devout emotions. Increased attention to these subjects and renewed endeavors after a closer walk with God, however the worldling may despise them, and the infidel oppose with his sneers and sarcasm, are both fit and reasonable. The so-called chances of death to each individual are unquestionably increased; to what amount the most sagacious are unable to say with any degree of certainty. Is it not right, then, to look the destroying angel in the face, and put on the armor which can effectually deprive him of his terrors? 'But will all perish?' No. Yet no man is warranted to feel himself secure. Let us be jealous of our attachments to things present. They will shut our eyes to the portents of danger, and lull us into fatal security: they will rob us of the benefits of that which in mercy has been sent us,—a timely warning. "It *cannot* be that death is approaching *me!*" is the language of the heart immersed in present enjoyment, or engrossed by the active engagements of daily business; and every object upon which the eye rests confirms the delusive thought. Let us beware of *pride*, the master-passion of the human heart--pride, that scorns the imputation of pusillanimous alarm; and hollowed as it is by the inward workings of real, though dissembled dread, will bid us laugh at preparation, and hold us in infatuated security, until the stroke of death plunge us into the horrors of a just despair. It is the voice of God that speaks, that God on whom the stoutest-hearted call for mercy in their last extremity.

Seasons of visitation like that which hangs over us have a voice for the *ruler*, of every grade. It is the Ruler of the Universe who in his majesty enters the sphere of our subordinate relations; and the 'powers ordained' in the order of his providence are reminded of their accountability to *Him*. The inspired code of a ruler's resolutions which composes one of the psalms of David,* may serve to such as a means of testing their preparation to 'give account of themselves to God.'—The sacred ministry;—who is sufficient for the due discharge of its obligations?—Merciful God, may thy strength be made perfect in the weakness of thy servants!—Under the lesser responsibilities of private life, every individual has his sphere of duties and of usefulness in which his vigilance must be increased and his exertions quickened. The father of the family, the master of the household, the head of the establishment,—let them redouble their zeal and faithfulness as stewards of God's blessings, and holders of his delegated power. So, should the dreaded day of visitation come, it shall find us "as servants waiting for their Lord."

* Psalm ci.

CIRCULAR.

To the Clergy and Laity of the Diocese of New-York.

Brethren:—The pestilence that walketh in darkness, and the sickness that destroyeth in the noon-day, having, as there is reason to believe, in the shape of the dreadful Cholera which has so extensively scourged the nations of the earth, reached the American shore, and commenced its ravages in a province bordering on the United States, and on this Diocese, and the warning of our own danger being thus brought so closely home to ourselves, I have thought it proper to call your attention to this subject, as one that demands your most serious Christian consideration. Our religion prompts us to the spiritual improvement of all the divine dispensations; and the excellent arrangements of our Church, besides comprising the most scriptural, affecting, and interesting provisions for all occasions of ordinary spiritual and temporal necessities, provides also for the authoritative appointment of special religious exercises, to meet special and extraordinary emergencies. I have thought that the present, and but just ascertained, peculiar exposure of our country, and especially our own Diocese, to the dreadful disorder which has so extensively and grievously afflicted other portions of the earth, presents a case fully warranting the exercise of the power vested in me by the canons, of setting forth forms of prayer for extraordinary occasions. I therefore, Brethren, hereby set forth and appoint the following prayers to be used in the congregations of this Diocese, immediately before the General Thanksgiving, at Morning and Evening Prayer. And besides inviting you to the use of these prayers, in a truly devout and Christian frame of mind, with deep repentance for your sins, with humble and sincere resolutions of amendment of heart and life, and in the exercise of the true and living faith of the Gospel, I would also most earnestly and affectionately urge you to think seriously of the impending judgment of God, to consider the things which belong to your everlasting peace, before they be for ever hidden from you, and in the daily exercises of religion, and in the constant manifestation of its pure and holy influence on your character and conduct, to pray and strive that through the mercies of God in Christ, and by the blessed influences of the Holy Spirit, the hand of our Heavenly Father may be upon you for good and not for evil.

My Rev. Brethren, the Clergy of the Diocese, I would especially and affectionately call to diligence and earnestness in urging upon their people that improvement which Christians should make of the impending judgment of God, as seriously impressing upon them their exposure to death, and their responsibility at the great judgment to which death will be the summons.

With my humble prayers that the threatened scourge may be averted from our nation, and commending you to the gracious protection of God, our only Strength and Salvation.

I am, dear Brethren,
Your affectionate Diocesan,
Benjamin T. Onderdonk.

New-York, June 15th, 1832.

PRAYERS

To be used in the Congregations of the Diocese of New-York during the continuance of danger from the Cholera Morbus, immediately before the General Thanksgiving, at Morning and Evening Prayer.

Most gracious Father and God, who hast promised forgiveness of sins to all those who with hearty repentance and true faith turn to thee, look down, we beseech thee, from heaven thy dwelling place, upon us thy unworthy servants, who, under an awful apprehension of thy judgments, and a deep conviction of our sinfulness, prostrate ourselves before thee. We acknowledge it to be of thy goodness alone, that, whilst thou hast visited other nations with pestilence, thou hast so long spared us. Have pity, O Lord, have pity upon us. Withdraw thy heavy hand from those who are suffering under thy judgments, and arrest the grievous calamity with which other people have been scourged, and against which our only security is in thy compassion. We confess, with shame and contrition, that in the pride and hardness of our hearts, we have shown ourselves unthankful for thy mercies, and have followed our own inclinations instead of thy holy laws: yet, O merciful Father, suffer not thy destroying angel to lift up his hand against us, but keep us in health and safety; and grant, that being warned by the sufferings of others to repent of our sins, we may be preserved from all evil by thy mighty protection, and enjoy the continuance of thy mercy and grace, through the merits of our only Mediator and Advocate, Jesus Christ. *Amen.*

O, Almighty God, who, by the many instances of mortality which encompass us on every side, and by the warning, now especially urged upon us, of our exposure to the sudden stroke of death, dost call upon us seriously to consider the shortness of our time here upon earth, and remindest us that in the midst of life we are in death, so teach us to number our days, that we may apply our hearts unto wisdom. Give us grace to turn unto thee with timely repentance, and thus to obtain, through the merits of our Saviour, that pardon to-day, for which, to-morrow, it may be too late to seek; that so being strengthened by thy good Spirit against the terrors of death, and daily advancing in godliness, we may at all times be ready to give up our souls into thy hands, O gracious Father, in the hope of a blessed immortality, through the mediation and for the merits of Jesus Christ our Lord. *Amen.*

ADDITIONAL PROVISION.

Agreeably to the power vested in me by the Canons, to appoint forms of prayer for extraordinary occasions, I hereby appoint the three prayers provided to be used before the General Thanksgiving, at Morning Prayer, on Ash-Wednesday, or the first two of them, to be used, in the same part of the service, in addition to the prayer, "In time of great sickness and mortality," on any occasion of Morning or Evening Prayer, at the discretion of the Minister, in any place in this Diocese in which the Cholera Morbus is prevailing.

And I do further appoint the entire service of Ash-Wednesday to be used on any day which may be duly appointed to be observed by public religious exercises, on account of the apprehension or existence of Cholera Morbus, in any city, village, town, or county, in this State, unless some other should be specially set forth in a Form of Prayer appointed by me for that occasion.

Benj. T. Onderdonk,
Bishop of the Diocese of New-York.

New-York, June 21, 1832.

The following letter from Bishop Onderdonk to the Mayor of New-York has been published:

New-York, June 18th, 1832.

Sir,—I hope it will not appear intrusive for me to address you a line on a subject connected with our present exposure to Cholera, and peculiarly interesting to a large and respectable portion of the community. I refer to the public observance of a day of Fasting, Humiliation, and Prayer. And my object is, respectfully to communicate to you, that such an appointment would be observed by none more cordially, or with a more devout sense of its propriety, than by the communion which I have the honor officially to represent. That communion has been accustomed to look to the civil authorities for a recommendation in the premises; and I am confident that I do its members no more than justice when I say, that it would afford them great satisfaction to unite with their fellow citizens in the devout observance of any day which the Honorable the Common Council may think fit to appoint. Nor would any thing be more gratifying to myself, than an opportunity of officially contributing to the proper solemnizing, by the Church to which I belong, of such an occasion.

With sentiments of high consideration and respect, I have the honor to be,
Sir, your ob'dt. servant,
Benj. T. Onderdonk,
Bishop of the Protestant Episcopal Church in the State of New-York.

The Honorable Walter Bowne,
Mayor of New-York.

We are informed that a letter of similar import has been addressed by the Bishop to the Governor of the State.

A correspondent informs us that the Bishop of this Diocese, at his visit, on Tuesday last, to St. Peter's Church, Westchester, confirmed 24 persons; and expressed himself much pleased with the evidence afforded by this respectable number of candidates for confirmation, by the many cases of adult baptism which have recently occurred in that parish, and by other gratifying facts, of the success which attends the labors of its faithful and assiduous pastor.

Patron Saints.—Most people have heard of these respectable personages. Many of them are of extremely doubtful parentage and country; even the doughty St. George of England being not a little to seek for the trifling circumstances of his place, and time of birth, occupation, residence, and death. Jewell said that in his day they were "as many in number, or rather above the 'number of the cities,' (*Jer.* ii. 28,) and poor men cannot tell to which saint it were best to turn them first." That this perplexity has not much decreased with the lapse of time, appears from the following *extract* from a list of the "Mass Services (Missæ Propriæ) of the Patron Saints of Germany, Hungary, Bohemia, Poland, Syria, Carinthia, Moravia, Silesia, etc.," contained in the last authorized edition of the Roman Missal.*—St. Eligius, (the goldsmith, we presume); St. Barbara and St. Otilia; St. Severin; St. Henry the Bishop, (to distinguish him from the emperor-saint of the same name); St. John the Almsgiver; St. Eric, (of royal rank); St. Vigil and Ansgar, bishops; St. Ingenuus and St. Albuin, patrons of Brescia; St. Amand; St. Catharine of Ricci; St. Fula, St. Juliana, St. Walburga; St. Cyril and St. Methodius, (the apostles of Sclavonia); St. Longinus, (the soldier who thrust the spear into the side of Christ,—or, as accurate etymologists have discovered, the lance itself); St. Castulus; St. Helena; St. Liberalis, (a fit patron for the ex-ministry of England); St. Adalbert, St. Peregrine, St. Cassian, St. Sigismund, St. Gotthard, St. Dismas, St. Erasmus, (not the learned colloquy-writer); St. Bertrand; St. Æschilus; St. Pulcheria; St. Chilian, St. Colonat, St. Totnan, patrons of Franconia; St. Oswald, St. Hippolytus, patrons of Poland; St. Benigna, St. Casimir, St. Verena, St. Corbinian, St. Ludmilla; St. Maximilian and St. Bruno, bishops and apostles of Prussia; St. Emeric, St. Ottmar, St. Brictius, St. Saturnin; *and very many other saints.*"

* For the benefit of the curious, we give the title of the edition, entire.

Missale Romanum ex decreto Sacrosancti Concilii Tridentini restitutum, Sancti Pii V. Pontificis Maximi jussu Editum, Clementis VIII. et Urbani VIII. auctoritate recognitum. Nunc denuo cum Missis Sanctorum pro Ecclesia Universali novissime a summis Pontif. usque ad diem sanctissimi domini nostri Leonis XII. Pontif. maximi concessis, ac majori celebrantium commodo accurate suis locis dispositis, impressum cum privilegio speciali, Sacr. Cæs. Reg. Apost. Majistatis. gr.—Fol. Viennæ. Ex typographia Mechitaristica. 1827.

Romish Intelligence.—A late number of a German periodical devoted to the interests of the Romish Church, furnishes its readers with the following *information!*—That the king of England had created his natural son by Mrs. Jordan, an actress, Archbishop of Dublin,—that the famous Charles Butler had been made Lord Chancellor of England,—that, so soon as the Reform bill should have passed, there would be a majority of Romanists in the House of Commons,—that the revenue of the English clergy is nearly forty-five millions of dollars, while the income of all the clergy of all other Christian Churches in the world is a little over forty-two millions!!!—The last piece of statistical intelligence is almost as reasonable and accurate as one of a similar nature which went the rounds of our periodicals a few months since. The same paper speaks of Harvard College as in New-York, and says that the laws of the State of Ohio are published in German! We copy from it the following notice:—

"*America.*—The Roman Catholic Bishop in New-York, Dr. Dubois, a very estimable man, has obtained 10,000 crowns from Pope Leo XII. toward the erection of a Roman Catholic Seminary on the Hudson River. This Seminary will cost a hundred thousand dollars."

Almost every number of this paper, (published in the heart of Germany,) contains acknowledgments of donations for the support of the 'Missions in America.'

Diocese of Connecticut.—The address of Bishop Brownell to the late Convention of this Diocese will be given in our next. We rejoice in the encouraging prospects of the Church in that State, opened to us by the reports of the year past. "The address," says the Episcopal Watchman, "affords flattering indications of the prosperity of the Church in this State. During the year, *twelve hundred* have received Confirmation, and nearly *one thousand* have been added to the Communion. There are about *twenty* candidates for holy orders in the Diocese, and a large portion of them graduates of Washington College. The Bishop and his clergy have every reason for devout gratitude for the past, and for confident hope for the future. The Diocese was never in a more prosperous condition."

The following

SUMMARY OF THE PAROCHIAL REPORTS

of the Diocese, we copy from the same paper.

Counties.	Parishes,	Families,	Communicants,	Added the last year,	S. S. Teachers,	S. S. Scholars.
N. Haven	17	1362	1619	262	185	1225
Fairfield	14	1438	1478	326	199	1134
Litchfield	16	981	925	171	145	880
Middlesex	6	397	371	76	69	388
N. London	2	202	206	21	43	265
Windham	2	46	65	12	17	75
Tolland	1	63	51	12	8	44
Hartford	4	312	366	54	68	389
Total	62	4801	5081	934	734	4400

In a *Second Charge* delivered at this Convention, which is worthy of attentive perusal, and will be given entire in our columns, Bishop Brownell calls the attention of his clergy to "a consideration of *the means* by which they may best fulfil the ministries with which, as ambassadors for Christ, they are intrusted,"—"with a special regard to the circumstances of the times in which we live:"--viz. public worship--the diffusion of religious knowledge by means of public preaching, the Catechetical, and as such, Sunday School instruction of the young,—Bible Classes,*—parochial visitation and private reproof, exhortation and counsel; and the circulation of pious books, tracts, and religious periodicals. The cultivation of those indispensable requisites to success in clerical duty,—unfeigned piety, and an exemplary life and conversation, are affectionately urged upon his brethren by the author of the charge; which is concluded by a notice of the present peculiar state of the religious world, and the sentiments and conduct most becoming, at this crisis, a conscientious minister of Christ.

* In reference to these eminently important auxiliaries in thorough religious instruction, the Bishop remarks; "Experience has shown, indeed, that this method of instruction is particularly interesting to all classes; and *I have generally found the religious state of those parishes the most encouraging where this method of instruction has been zealously pursued.*"

LITERARY.

A learned Jew, Rabbi Cohen, of Copenhagen, is publishing a Hebrew Concordance, under the patronage of the king of Denmark. It is to contain all the matter in the concordances of Buxtorf and Calasius, with the addition of the proper names and particles, and the great improvement of affixing the vowel points throughout.

A new edition of the Talmud, (*Shisha Sidrei*) with the vowel points and marks of punctuation, is also in publication at Bamberg. It is to be comprised in six 4to. volumes, containing, beside the text, a literal German version, explanations in the same language, and a Rabbinical commentary. The edition is under the superintendence of an association of Hebraists, among whom Dr. J. M. Jost has charge of the correction of the press. The first volume is already out.

The Offices of the Holy Spirit. Four Sermons preached before the University of Cambridge, in the month of November, 1831. By the Rev. Charles Simeon, M. A., Senior Fellow of King's College. *First American, from the second London Edition.* New-York, Swords, Stanford & Co. [In press.]

Swords, Stanford, & Co. will be prepared to issue the 2d and 3d volumes of the *Posthumous Works of Bishop Hobart* about the 1st of July: the first volume as soon thereafter, as they can obtain the Manuscript of the Memoir.

Ep. Watchman.

☞ The ALUMNI of the GENERAL THEOLOGICAL SEMINARY of the Protestant Episcopal Church in the United States, are requested to meet on the day of the approaching commencement of that institution, (Friday, June 29th,) to take the necessary steps for organizing an association, with objects similar to those of other associations of Alumni of the different Literary and Theological Institutions of our country. It is contemplated at this meeting to appoint a committee to digest a plan, and to report at a meeting to be held at the time of the sitting of the General Convention, in October next.

Samuel R. Johnson,	Benjamin Holmes,
William L. Keese,	W. R. Whittingham,
John A. Hicks,	J. M. Guion,
W. S. Hinton,	Robert W. Harris,
J. W. Curtis,	Benjamin I. Haight.

SEMINARY COMMENCEMENT.

The annual Commencement of the General Theological Seminary will take place on Friday the 29th instant, in St. Peter's Chapel, near the Seminary, in Twentieth-street. The services will commence at 10 o'clock.

By order of the Faculty.
Clement C. Moore, *Secretary.*

June 20, 1832.

ANNUAL MEETING

Of the Board of Managers of the General Protestant Episcopal Sunday School Union.

The annual meeting of this Board will be held in this city, at the Press Buildings, on the evening of Thursday, the 28th instant, at 8 o'clock, to receive the Annual Report of the Executive Committee; and adopt the necessary measures preparatory to the second Triennial Meeting of the Society in October next.

By order. John V. Van Ingen, *Secretary.*

New-York, June 20, 1832.

INTELLIGENCE.

DOMESTIC.

Ordinations—*New-York.*—On the morning of Whitsunday, June 10, in St. Paul's Church, in this city, Mr. J. F. Phillips was admitted to the holy order of Deacons, by the Bishop of this Diocese. Morning Prayer was read, and the candidate presented, by the Rev. John Murray Forbes.

On Trinity Sunday, June 17, in St. James' Church, Bloomingdale, Mr. Thomas Meacham was ordained to the same office, by Bishop Onderdonk. Prayers were read by the Rev. Wm. Richmond, and the Lessons by the Rev. Augustus Fitch. The candidate was presented by Mr. Richmond.

Connecticut.—In Christ Church, Hartford, on Sunday morning, the 10th inst. Samuel Seymour Lewis, an officer of Washington College, was admitted by Bishop Brownell to the holy order of Deacons.—*Episc. Watchman.*

Confirmation—*Connecticut.*—In St. James' Church, New-London, on Friday, the 1st instant, eight persons were confirmed.—*Ib.*

In Union Church, North Killingworth, on Monday, the 4th inst., thirteen persons were confirmed.—*Ib.*

Consecrations—*Connecticut.*—The new church at Salem bridge, Waterbury, was duly consecrated by the Rt. Rev. Bishop Brownell, on the 8th instant, by the name of St. Michael's Church. Morning Prayer was read by the Rev. Allen C. Morgan, and the Lessons by the Rev. Wm. Barlow; and an appropriate sermon was delivered by the Bishop. The instruments of endowment and the sentence of consecration were read by the Rev. Wm. A. Curtis, late Rector of the parish, under whose ministrations the building was erected. There were ten clergymen of the Diocese present, and assisting. The parish of St. Michael's has been but recently organized, and the church has been erected during the past year. The building does great credit to the zeal and liberality of the parish. It is constructed of wood, in a very handsome style of architecture. The interior is neatly painted to imitate English oak. The pulpit, desk, and chancel, are exceedingly neat, handsomely trimmed, and judiciously arranged. The church is surmounted by a well proportioned steeple, has a fine location, and in its general appearance it is surpassed by few country churches in the Diocese.—*Ib.*

Mariners' Chapel.—The Kingston Herald of June 6th says: "The Lord Bishop of Quebec consecrated a Mariners' Chapel at Munn's Cove, on Saturday last."—*Ib.*

Clerical Change—*Delaware.*—"The Rev. Dr. Henry L. Davis has been appointed Rector of St. Anne's Church, Middletown, Newcastle county, and Principal of the academy at that place."

FOREIGN.

King's College, London.—At the annual meeting of the Council of this institution, held April 11th, 764 students were reported as having entered. Lectures are read in twenty-two branches of science and literature, by 21 Professors. Religious instruction is regularly imparted by the Rev. Principal Otter, whose attention is exclusively devoted to that object. Morning Prayers are held in the chapel at 10 A. M. every day, except Sundays, when there are two regular services, with sermons, at 11 A. M. and 3 P. M.

India.—Dreadful Hurricane and Inundation, and awful destruction of human life.—A private letter dated November 10, from the neighborhood of Balasore, [a town on the coast of Hindoostan, near the western mouth of the Ganges, 110 miles S. W. of Calcutta,] says:—"I can think of nothing but the hurricane which occurred here on the last day of October. Such a calamity I have never heard or read of. At least 10,000 persons in my jurisdiction were drowned, and I fear accounts will show double that number, including children. The high road from Madras to Calcutta runs through Balasore, about six miles north of this, and where it is in a direct line nine miles from the coast, the sea crossed it, carrying with it every living thing in that space, in that direction. At least 150 square miles were inundated from 10 to 15 feet deep. The sea came up to Balasore, and to the northward also the inundation was little less. The deck and part of a vessel are on the road. Where the sea crossed it on the west side, and where its progress was checked on the east side, are lying, all dead, and heaped together, men, tigers, buffaloes, cows, &c. I have sent out hundreds of people to burn and bury, but if it does not breed a pestilence we shall be lucky; it is not easy to dispose of bodies covering miles."

The Bengal Hurkaru, after describing the total destruction of the crops in the above district, states that on the night of the 8th of November, 700 maunds of grain had been despatched for the use of the famishing survivors of the dreadful flood.—*Vt. Chronicle.*

[*Church of England.*] *Prayer Book and Homily Society.*—Yesterday, May 4th, the above Society held its 9th Anniversary Meeting, in the great room in Exeter Hall, Lord Bexley in the chair, but was very thinly attended. From the Report, it appeared that the receipts had always been inadequate to the wishes of the Society. During the last year, the Society has distributed 11,753 Prayer Books, and 67,385 Homilies; and since its foundation, 208,673 Prayer Books, and 1,155,625 Homilies. The receipts of the year amounted to 2,171*l.* 10s. 4d. and the disbursements to 2,208*l.* 14s. 8d.—*N. Y. Gaz.*

SUMMARY.

The St. Simonians.—The schisms in this new religion have at last got to such a pitch, that with a heavy fine of taxes by the government, several of the Paris journals proclaim the breaking up of the school. Their public places are given up, and the leaders announce their *retraite.* A general meeting is, however, summoned for the 1st of June, when the *pere supreme*, the *apotres*, &c. are expected to reappear upon the scene.—*Atlas.*

Toleration at Jerusalem.—In the month of February, Ibrahim Pasha, the governor of Dgidda, addressed the following firman to the Mollah, the Sheikh, and the other magistrates of Jerusalem,—"Jerusalem contains temples and monuments which Christians and Jews come from the most distant countries to visit. But these numerous pilgrims have to complain of the enormous duties levied upon them on the road. Being desirous of putting an end to so crying an abuse, we order all the Mussulmans of the pashaliks of the Saide, and of the districts of Jerusalem, Tripoli, &c., to suppress all duties or imposts of that nature, on all the roads, and at all the stations, without exception. We also order, that the priests who live in the buildings belonging to the churches in which the Gospel is read, and who officiate according to the ceremonies of their religion, be no longer compelled to pay the arbitrary contributions which have been hitherto imposed upon them."—*Lit. Gaz.*

Atlas.

Austria numbers 5 prince-archbishops, 10 archbishops, 5 prince-bishops, and 100 bishops. A few of these dignitaries belong to the Greek Church; the rest to that of Rome.—17 of the number have seats in the Imperial Council.

Rome, in 1830, contained 54 parish churches, 35 bishops, 1490 priests, 1984 monks, and 1390 nuns. Its population is less than 150,000.

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums viz.—

To the Education Fund, Disposable.

1832.		
18th June.	From "A Member of St. Luke's Church, N. Y.,"	$20 00
19th "	From "A Friend," per Mr. Floyd Smith,	10 00
	To the General Fund, Disposable.	
20th "	From Peter A. Jay Esq.,	50 00
		$80 00

Benjamin M. Brown, *Treasurer,*
June 20. No. 61 Water-street, & 128 Bowery.

CITY-MISSION.

The Treasurer of the New-York Protestant Episcopal City-Mission Society acknowledges the receipt of the following sums:—

From *the Scholars of St. Ann's Church Sunday School,* Brooklyn, to constitute the Rev. C. P. McIlvaine a life member, per Mr. F. T. Peet,	$15 00
From Mr. C. J. Aldis,	10 00
From "A Friend," per Mr. Floyd Smith,	5 00
	$30 00

J. A. Perry, *Treasurer,*
June 21, 1832. 33 Wall-street.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt, by the hand of Hubert Van Wagenen Esq., of *ninety-two dollars and ninety-two cents,* being the amount of a collection made in St. George's Church, on Trinity Sunday, June 17, 1832. He also acknowledges the receipt of *ten dollars* from the Rev. Manton Eastburn, and likewise *ten dollars* from a parishioner of the Church of the Ascension. The wants of this mission are at present great and pressing, and call loudly upon its friends for aid. Contributions of any kind will be thankfully received and faithfully applied, if sent to the store of Swords, Stanford, & Co., (late T. & J. Swords,) No. 152 Broadway, New-York.

James Swords, *Treasurer*
21st June, 1832. Green Bay Mission Fund.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 21st, from the following persons, viz:—

Right Rev. John Croes, D. D., *remit.*—R. Kearney, *remit.*—Rev. G. T. Chapin—L. H. Young—Edward E. Ford—Rev. E. Neufville—Rev. Samuel B. Shaw—S. Hall & Son—John Morison—John Johnson, Jun.—J. F. Shores, 2.

By the G. P. E. S. S. Union.

S. Babcock—Rev. L. Burge—Rev. A. Pardee—J. B. Bryan—Thomas B. Grundy.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending June 21st, to the following persons, viz:—

L. H. Redfield, Syracuse, one box per towboat Utica.

By the G. P. E. S. S. Union.

Rev. Edward Neufville, Savannah, one box per ship Atlantic—Rev. A. Pardee, one bundle, left at Messrs. Swords, Stanford & Co., New-York.

FEMALE BOARDING SCHOOL,
Newport, Rhode Island.

Miss Inglis, formerly of Maryland, being about to remove to Newport, proposes to open there on the 1st of July next, a *Private Boarding School for Young Ladies.*

The salubrity of the climate of Newport, and its peculiar advantages as the site of a seminary of this description, are so generally known and acknowledged, that any recommendatory remarks in reference to these points, would be superfluous.

Persons wishing to obtain information relative to the character of the school, the terms of admission, &c., are referred to Rev. Mr. Wheaton, Rev. Mr. Beecher, Rev. Mr. Dunn, William Vernon, Esq., William M. Evans, Esq., *Newport;* Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Knox, John L. Mason, Esq., Mr. Hamilton Murray, *New-York;* Rev. Dr. Henshaw, Rev. Mr. Nevins, Alexander Fridge, Esq., *Baltimore;* Hon. T. Hartley Crawford, *Representative from Pennsylvania.*

New-York, June 4, 1832. 6t.

JUST RECEIVED,
And for sale at The Press Buildings, No. 46 Lumber-st., Price 12½ cents,—

A Charge to the Clergy of the Protestant Episcopal Church in the State of Connecticut:—Delivered at the Convention of the Church in said State, in Trinity Church, New Haven, on Wednesday, the 6th of June, A. D. 1832. By Thomas Church Brownell, D. D., LL. D., Bishop of the Diocese of Connecticut. Published at the request of the Convention.

PROSPECTUS
OF A
NEW VERSION OF THE ECCLESIASTICAL HISTORY
OF EUSEBIUS PAMPHILIUS,
BISHOP OF CESAREA.

Translated from the original, by the Rev C. F. Cruse, A. M., Assistant Professor in the University of Pennsylvania, and published by the Rev. R. Davis.

The Christian community have long been in want of a work upon the early ages of the Church, that should combine the weight of antiquity with the facility of modern language and style. The work of Eusebius on the Church comprises a term of 324 years, commencing at the birth of our Lord. It is the only general history of the kind written during this period excepting the Acts of the Apostles, and is, therefore, in regard to the time of its production, and the information it furnishes, exceedingly valuable. He is deemed the Father of Ecclesiastical History, and a standard writer, by all denominations of Christians. Learning, talents, and great research, qualified him in an eminent degree for the undertaking; and the peace and quiet which God had lately conferred upon the Church generally, together with the liberal patronage of the first Christian Emperor, furnished him with extensive opportunities and facilities for examining the documents of the Churches respectively, and imbodying their vicissitudes and trials, and all the important events, common and extraordinary, which had occurred during that period, in one general history. This work, however, is very little known, even as a book of reference.

Of the several English versions that have been made, the copies are not only extremely rare, but in regard to language and style, rather antiquated for the present day. A convenient and popular edition of this work, is the object of this prospectus.

The publisher has been induced to the measure by a wish to render ready access to a body of evidence, on matters deeply interesting to every pious and reflecting mind, and calculated, in many respects, to subserve the interests of apostolic Christianity. It will be offered to the public as a version entirely new, and compared with those already existing in English, French, and German, together with the aids of such illustrations as are scattered over the edition published by Valesius. And it is confidently believed, that the circulation of the work in a form and style adapted to general use, cannot but be regarded with interest and approbation, as offering an opportunity to every class of readers to view Christianity in its establishment, and the early part of its progress apart from the denominational distinctions and influences of modern times, and that it will therefore meet the sincere wishes and hearty patronage of a Christian and liberal community.

The subscribers are gratified to perceive that an effort is to be made, to bring the valuable Ecclesiastical History of Eusebius before the public in a form that will render it more generally accessible, and from their confidence in the attainments and talents of the translator, [the Rev. C. F. Cruse, A. M.,] cheerfully commend the undertaking to public patronage.

Rt. Rev. William White, D. D.,
Rev. Ashbel Green, D. D.,
Rev. W. H. De Lancey, D. D.,
Provost of the University of Penn.
Rev. Samuel B. Wylie, D. D.,
Prof. of Anc. Lang. in Univer. of Penn.

CONDITIONS.

The work, it is expected, will be comprised in one volume, octavo, of about 500 pages. It will be printed on good paper, and offered to subscribers at the following prices:—Bound in plain sheep, $2 50; bound in calf, $3 00.

GOD WILL HEAR PRAYER.

Dart up thy soul in groans; thy secret groan
Shall pierce his ear, shall pierce his ear alone.
Dart up thy soul in vows; thy sacred vow
Shall find Him out, where Heaven alone shall know.
Dart up thy soul in sighs: thy whispering sigh
Shall rouse his ears; and fear no listener nigh.
Send up thy groans, thy sighs, thy closet-vow!
There 's none, there 's none shall know, but Heaven and thou.
Groans fresh'd with vows, and vows made salt with tears,
Unscale his eyes, and scale* his conquer'd ears.
Shoot up the bosom shafts of thy desire,
Feather'd with faith, and double-fork'd with fire,
And they will hit: fear not, where Heaven bids come,
Heaven 's never deaf, but when man's heart is dumb.

Pious Minstrel. QUARLES.

* *Climb up to*, as with a ladder.

THE DEATH OF THE RIGHTEOUS.

Sweet is the scene when Christians die,
When holy souls retire to rest;
How mildly beams the closing eye!
How gently heaves the expiring breast!

So fades a summer cloud away:
So sinks the gale when storms are o'er:
So gently shuts the eye of day;
So dies a wave along the shore.

Triumphant smiles the victor's brow,
Fann'd by some guardian angel's wing;
O grave! where is thy victory now?
And where, insidious death, thy sting?

BARBAULD.

SLEEPING IN JESUS.

From the Amethyst, or Christian's Annual, 1832.

Asleep in Jesus! blessed sleep!
From which none ever wakes to weep:
A calm and undisturb'd repose,
Unbroken by the last of foes!

Asleep in Jesus! Oh how sweet
To be for such a slumber meet:
With holy confidence to sing
That death has lost his venom'd sting!

Asleep in Jesus! peaceful rest,
Whose waking is supremely bless'd:
No fear—no wo shall dim that hour,
That manifests the Saviour's power.

Asleep in Jesus! O for me
May such a blissful refuge be:
Securely shall my ashes lie,
Waiting the summons from on high!

Asleep in Jesus! time nor space
Debars this precious "hiding place:"
On Indian plains, or Lapland snows,
Believers find the same repose.

Asleep in Jesus! far from thee
Thy kindred and their graves may be:
But there is still a blessed sleep,
From which none ever wakes to weep!

MRS. MACKAY.

PRACTICAL.

From the (London) Christian Observer.

PREPARATION FOR PESTILENCE.

Private Preparation.

S. Dear brother, she said, I am very sorry to see you in this melancholy discouraged condition: what can I do for you? It is a sad time with us all.

B. Poor child, he answered, thou canst do nothing for me, but pray for me: do that, child, however.

S. I pray for you, brother! *That* I do always: but what am I, that you should ask me to pray for you? Shall I send for some good minister to pray with you, and for you, and to comfort you? *that* may be of some use to you.

B. No, no: come sit down here, thou art a good comforter enough to me. Tell me, my dear, what upholds your mind in this dismal time; for you have the most courage, and the most composure of mind, they say, of the whole family.

S. No, no, you are quite wrong; my brother outdoes us all: he is like one above it all, that lives unshaken with any apprehensions whatever: he has a strong faith. O that I had a heart so prepared, so steady, so unconcerned as he has!

B. Sister, sister, you mistake the point: my brother puts the evil day far from him; buoys himself up with the hopes that the judgment will pass over; and that it is not so near or so certain, as we have all reason to see it is: and he flatters himself with this, or with escaping it if it comes: I tell you he has no more courage than other people: but I think he is stupid..... He knows nothing of that happy condition you speak of, nor I neither: you are in a better state than any of us.

S. Dear brother, do not say so of me: you grieve me extremely. I that am the worst creature alive, what state can I be in? I hope, too, you are wrong in the case of my brother and yourself.

B. This is not a time, sister, to flatter or compliment: the judgments of God are coming upon us: what must be done? What is our work? What is our duty?

S. We talk of preparations, and some preach up early preparations: I know nothing we can do, but learn to die at the feet of Christ, as miserable penitents; this is all I can come to.

B. O sister, if I could do that, I should think myself safe.

S. He will accept all that come unto God by him.

B. But I should have come before: to talk of it now is nothing; we cannot now be said to *come*, we are *driven*.

S. That is true; but so his goodness is pleased to act with us, that he will accept those who are persuaded by the terrors of the Lord, as well as those who are drawn by his love.

B. There is no sincerity in coming now.

S. I hope there is, brother.

B. It is hard work to repent under distress; and it is hard to be satisfied of our own sincerity under such circumstances. How shall I prepare now, that have not gone about it till the judgments of God are upon us; and I am driven to it, as it were, in the terrors of death?

S. Do not discourage *me*, brother, while you discourage yourself. The judgment of God is begun, and we are to prepare for it; that is to say, to be ready to meet him with our souls prostrate at his feet. We are to say, 'It is the Lord, let him do with us what seemeth him good.' And this is a work proper to go about, even now: I am sure I must go about it now as well as you. I entreat you do not discourage me; I want all the helps to it possible.

B. I do not discourage *you*, sister: you have been beforehand with the work; you have led a life of preparation a great while; I have lost all the time past, and that doubles the work for the time to come.

S. I have done nothing and can do nothing; neither can any of us do any thing, but submit and be resigned.

B. We must submit and be resigned as to God's disposing of us; but I speak of another work, sister, that lies hard and heavy upon my spirits. I have a long misspent life to look back upon: I have an ocean of crimes to launch through, a weight that sinks the soul, and, without God's infinite mercy, will sink it for ever. What is resigning to God's disposal to this? No man can resign to be eternally lost; no man can say he submits to be rejected of God. I could cheerfully submit to whatever it pleases God to do with me here, whether to die or to live; but I must be pardoned, sin must be done away, or I am lost and undone: it cannot be said I can resign that point.

S. No, brother, I did not mean so: we must resign our bodies, but we are allowed to be humbly importunate for the pardon of our sins, the sanctifying of our hearts, and the saving of our souls: and then we shall do the other with cheerfulness and satisfaction.

B. Well, sister, now you come to my case. This pardon is not to be obtained but upon a sincere repentance, and a firm faith in Christ; and this is the work, I say, I have still to do, and that you have not neglected as I have done.

S. Oh, brother, I have done little; I have it every day to do as well as you; and it is a work that must be renewed every day: I desire to be every day applying to it with all my power, and I hope you do so too; for we make fresh work for repentance every day.

B. It is a dreadful work to have to do at such a time as this.

S. But, brother, though the having deferred our repentance to the last gasp, be a discouraging thing; and that, as you say, a sick bed, or the time of visitation, is not a time for it; yet, blessed be God, it is not forbidden then: these said circumstances do not make our repentance unlawful; they only unfit us for it. Neither does repenting at last make our repentance insincere, (as you seem to imply,) though it may, indeed, render it suspected to ourselves.

B. It takes away all the comfort of repentance; that I am sure of; and much of the hope of it, too.

S. But not to go about it at all is still worse, brother.

B. I know not what to go about, or when to go about it.

S. I hope you know, brother, both what to do, and when.

B. The time is lapsed: death is at the door; what can be done now? It is not what our particular frame or temper may be just now, but what the main course and tenor of life have been: we are to be judged according to our works.

S. It is true; the evil I judge is at hand, though I know nothing how it is. My brother told me the plague had ceased again, and all was over. But I lay no stress upon that; I desire to be always as I should be, if it were upon me in particular.

B. Indeed, it is far from being over; it is increasing every day. It has got into three or four parishes at the other end of the town, and it spreads this way apace.

S. Well, brother, it is a loud call upon us to improve the few days we have left.

B. I resolve not to lose a moment, but to apply the time that remains as much as possible. But, alas! what can I do? Is it not all a mere force, a fright? If the sickness should go off, I shall be just the same again.

S. You pass sentence upon yourself too rashly, brother. You are no more sure you shall do so, than you are sure you shall go to heaven.

B. I have had a sad rule to judge by. I have done so once already, when we had the same apprehensions five months ago; and what less can I infer? I shall be just the same man again: for this is all the same thing. It is being driven into a harbor by a storm: as soon as the storm is over, the ship puts to sea again, and goes on the same voyage she was going before, and steers the same course she steered before; and so shall I. I am only driven to my knees by the storm.

S. I hope not, brother. You know the story of the prodigal: he was driven by evident misery and starving—as bad a storm as any man can be driven by. He tells you, "I perish for hunger:" he never thought of returning to his father till he was ready to perish; that is, just at the gate of destruction.

B. That is but a parable, sister.

S. But remember, brother, what the moral of it was; what the design of the story; and, above all, who told it.

B. That is true; but what is that moral to my case?

S. Why, brother, He that told that story, with his own mouth, is the same Father who is to accept of us prodigals; and, I think, he clearly tells us there, that he will receive us, however late, and by whatever necessity or distress we are driven, if we truly turn to him. What else did he tell us that story for?

B. That is a comforting application of it, indeed; and I think it will hold.

S. I hope it is a true application of it, brother. I am glad it seems to be seasonable to your case.

B. It is so seasonable to me, that nothing can be more so. Dear sister, you are a healing preacher to me: that very case is my case; and, as you say, our blessed Lord gives a plain call in it to every distressed prodigal, to come back when he is ready to perish.

S. I am no preacher, brother; I am but a girl, a child, in these things; but the story of the prodigal came into my mind just then: I hope you are no prodigal.

B. Yes, yes, I am a prodigal; I have wasted the substance that I had given me; the time and talents, of health and strength, that have been spared me; and now I am, just like him, ready to perish. Death is at the door. If this passage came into your mind, as you say, without any forethought, it was God's goodness that put it into your thoughts: it was spoken for me; I will observe it; I will return to my Father, and say, "Father, I have sinned against heaven and before thee, make me as one of thy hired servants."

S. Blessed be God for the encouragement you have from it! I desire to make the same use of it myself.

[Various other dialogues occur. We copy another portion.]

B. Oh, sister, is it in any one's power to prepare himself for such a terrible time as this? How is it to be done? and what can we do?

S. "The preparation of the heart is of the Lord." *Prov.* xvi. 1.

B. We talk of preparations as if there was a stated, settled form of preparing for the plague, which being performed, we were ready for it whenever it came: for my part, I know no preparation for the plague, but a preparation for death: he that is ready to die, is ready to have the plague.

S. I understand it so exactly.

B. Why then, dear sister, you are entirely of my mind. Will you, then, join with me, and let us set upon the great work, as well together as apart. Let us lay our account for death: that is, settle it with ourselves that we shall die of this visitation; and endeavor to bring our souls to such a frame, as that we may with cheerfulness throw ourselves into the arms of divine mercy, through the merit of Jesus Christ, whenever he shall summon us; be it by this dreadful visitation, or by what other providence he thinks fit.

S. I am very little able to forward you in such a work; but I will join in any thing that I am able, as well with respect to my own part, as to any thing else we can do together.

B. But what do you look upon to be the first work?

S. The first thing I can think of, is a full resolution, a firm purpose of heart, to forsake all our sins, and to return heartily to God, whom we have offended.

B. By returning to God, I suppose you understand repenting sincerely for all our past sins, mourning unfeignedly over them, and calling upon God for pardon and forgiveness.

S. I do so; and there is great encouragement for us to do this in the Scriptures. "Come, and let us return unto the Lord: for he hath torn and he will heal us; he hath smitten, and he will bind us up.—Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

B. This is true: but how shall we do this? and who can effectually return to God? It is a hard work.

S. We must look up to him for assistance, even in this very work. "Turn thou us, O Lord, unto thee, and we shall be turned: renew our days as of old.—I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God.—Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel?"

B. There is another text which touches my very soul every time I read it: methinks it speaks to me: it is the very sort of turning that I think I want; and it seems to be even a direction to me how to turn, and what turning to God means in his own sense of it; how he is pleased to understand it, or what it is he will accept as a sincere turning to him. It is in Joel ii. 12, 13. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

S. That is an extraordinary place indeed: I had omitted it, but I remember it very well, and the words of the verse before it seem to make the reason for that particular call, of turning to God, to be much the same with what is before us.

B. I did not look at that part: the call was loud to me; and I see reason enough before me: it affected me, indeed, exceedingly.

S. But the words immediately before, will add to it still: pray look here.

B. They are solemn, indeed; *v.* 11. "For the day of the Lord is great and very terrible, who can abide it?" Ay, who can abide it?—Who indeed can abide it? It is *our* case just now: the judgment that is now coming upon us may well be said to be "the day of the Lord;" and it is 'very terrible' indeed, none can be able to 'abide it.'

S. The next words are ushered in with this as a reason for them, "Therefore, turn unto the Lord with all your heart; with fasting, with weeping, and with mourning."

B. Dear sister, this is indeed our direction: let us obey the voice of our rule. This is a Scripture rule, and we cannot be wrong in it.

S. Nay, they are the words of God himself; that is to say, the prophet speaks them as immediately from God, and in his very name, "Therefore also now, saith the Lord:" and the next words are as if God spoke immediately, "Turn ye even to me."

B. This is a call to us; to me, sister, in particular, and I have great reason thus to turn; and to do it in the particular manner directed—"with fasting, with weeping, and with mourning."

S. It is a call to me, as well as to you, brother: and I have as much reason to think it is directed particularly to me, as you can have, and more too, much more.

B. Dear sister, let us dispute that no longer: will you join with me in this work? Shall we repent together, and humble our souls together?

S. Ay, brother, with all my heart: I will be thankful to you for so much help in such a work.

B. We have opportunity now to help and assist one another. God alone knows how long we may be continued together; how long it may be before we may be snatched from one another, or both snatched away as it were together.

S. I rejoice at the motion, brother: I have had no helps before; I have been alone in all things of this nature. I bless God for the offer, and will join you in every thing that you desire of me, and, above all, in receiving help and counsel and assistance from you."

Public Preparation.

S. Why, madam, if your rule were to be observed, there should be an immediate cessation of all business, from the king upon the throne, to the school-boy, and to the beggar in the seat: all should fall on their knees together, like the people of Nineveh.

M. Oh, that such a sight were to be seen! I am so fully persuaded that the plague that is coming—and that, I say, is now begun among us—is a messenger sent from God to scourge us for our crying sins, that if the voice of this nation were as universally sent up to heaven as was that of the citizens of Nineveh, and with the same sincerity of humiliation—I firmly believe that, as was then the case, God would repent him of his fierce anger, that we should not perish.

S. But you will not see that here, madam.

M. No, child, I fear not; and therefore I am not talking of national humiliations, but of family and personal humiliations and repentance: and that, not on expectation that God should withdraw the judgment from the country wherein we live, but that he may withhold his hand, and the hand of his destroying angel from our houses, our families, and our persons.

S. Why, madam, you would put us all into confusion: you would fright and terrify us so, that we must shut up our shops, embargo our ships, close our ports: the custom-house would have no business, the exchange no merchants, the merchandise no market: we should be all frighted out of our wits.

M. Ay, ay, I wish I could see people so far out of their wits as that comes to: I should then expect that some miracle of deliverance would follow, as was the case with Nineveh. But it is not to be expected here.

S. No, indeed, madam, I believe not.

M. No, no, there is not a spirit of national humiliation among us; but I see national sins rather come up to such a height as they never were at in this nation before: the dregs of the late wars are not purged out, and will not be purged out but by fire; that is to say, by the fire of God's judgment, which is already begun among us.

S. But they have been as bad formerly, madam.

M. They may have been as bad formerly in the revelling days of King ——, but never worse than now; and this even under the pretence of greater reformation! all manner of wickedness and public debauchery being let loose among us, and breaking in upon us like a flood, encouraged even by those who ought to suppress it, and by the example of those from whom we hoped to find examples of good; or at least to have profaneness and immoralities punished and discouraged.

S. The world was always as wicked, I think, as it is now, madam, since I remember it.

M. But we hoped the late turn of affairs should have given a blow to the wickedness of the times: but I think it has rather made them worse.

S. That lies upon the great men, madam, who should have reformed us, and who should have shown better examples to the people. And you see they *have* appointed days of humiliation for us: what can they do more?

M. Well, and God may visit our magistrates as well as others: but certainly this judgment will fall upon the people, too; for, though the other are principal, the people are guilty: and it is from them that God expects a general repentance: and therefore national humiliations are the duty of the people on these occasions.

S. I see nothing in these public humiliations but formality, and making a kind of holiday of it; a day of idleness and sloth.

M. As to that, I hope among serious people it is otherwise; but in the general what you say is too true: and therefore, to enter no further into a complaint of what we cannot mend, one thing we can do; every one may reform for himself, and repent for himself; and this is what I would fain see in our families, 'every one mourning a part.' (Zech. xii. 12–14.)

S. But even that is not likely to be seen in the manner you would have it.

M. No, son; and therefore I am for having all individually prepare for the plague, by preparing for death; as seriously and with as much application as if they were actually infected, and had the distemper upon them."

General Preparation.

M. I cannot look back, child, without horror of mind, upon the dreadful time in the year 1625. I was but newly married and settled in the world; and we were all full of mirth as you are now: and on a sudden the distemper broke out, and all our smiles were turned into lamentations and tears.

S. It came suddenly, it may be, without any warning.

M. No, no; people had warning, too: but we that were young people then, just as you are now, would take no notice of it: we were marrying and giving in marriage to the very day that it came upon us; and when good people spoke to us of repenting, and preparing to meet the Lord in his day of wrath, and humbling ourselves under his mighty hand, we thought them, just as you do now, too melancholy and phlegmatic; that they did not do well to alarm the public, and put families and cities into fright and disorder: and thus we went on.

S. Well, madam, and yet for all that, it may be you thought as seriously of it when it came as they did.

M. Ay, son, but they that had thought seriously of it so long before, had a great advantage of us, and were so much before us in their preparations.

S. They had so much more indeed to answer for, if they were not better prepared.

M. I think, son, it should be rather said, we had so much the more to answer for, if we were worse prepared.

S. But, madam, what can we do in the case as it stands now? every one ought to prepare for death whether there be a plague in the town or not: death comes in many other shapes than that of a pestilence.

M. That is true, child, and I do not speak against daily preparation for death: God forbid that I should: but when an infection comes, child, death seems to come with more terrors about him, cuts down swifter, and we have less time to think of what is to follow.

S. Some reflect upon the severity of the judgment, on that very score; in that people are swept away with a stroke, and have scarce time to look up.

M. No, son, let none say so; for I affirm that God's mercies are so interspersed with his judgments, that we have abundant cause to acknowledge them, and ought to keep our eye upon them in this particular, namely, that God always gives people more time to prepare for death in the case of a plague, than of an ordinary distemper?

S. How, madam? That cannot be; for in the plague, people often die in twelve hours after they are taken; whereas, in fevers and other distempers, they generally lie as many days, or more.

M. Ay, son, but then you do not consider that the plague generally approaches a country by slow degrees, and you have many months' warning of it before it comes; so that, if it swept all away in a day, there is no room to call it sudden; for every one had warning of it beforehand.

S. But people do not look on the judgment as particular, till it touches them personally, or points to them in a family capacity; that is to say, till it has gotten into the house.

M. That people do not take warning, is their folly and fault; but that God gives them warning is their mercy, if they knew how to make use of it.

S. Every body is willing to hope he shall escape.

M. But every body ought to provide as if he were *not* to escape. Every soldier in the army hopes to escape being killed, but each soldier puts on his head-piece, that he may fare the better if he is hit.

S. We should prepare, no doubt: but to be apprehensive continually, as if we were sure to have the distemper, is even to fright ourselves into it. All physicians agree that we should keep our minds easy and calm; that the passions of fear and anger prepare the constitution to receive and nourish the infection; at least to dispirit and debilitate us, so that we are not duly fortified to resist the enemy which we have to struggle with.

M. You greatly mistake the thing, child, and mistake my meaning: I am of the same mind, and say as the doctors do, though upon other grounds. The mind should be kept calm and unencumbered, that nature may be assisted to repulse the enemy that attacks her: but then, I say, that nothing can animate and encourage the mind like a firm resignation to the will of God, and a comfortable hope that it shall be well with us beyond the present life. This is certainly the best preparation for the distemper."

THE BIBLE.

From a work by Mr. Molloy, a Roman Catholic.

"Of all the instruments of education, the most canvassed has been the use of the Bible in schools; and looking at the Bible apart from its sacred character, in its objects upon social man, it seems that the use of the Bible generally in a community, confers advantages in sobriety of mind, severity of morals, and caution of action. Abstracted from the sublime truths which it teaches, its difficulties, its obscurity, its variety and extent, discipline the understanding, exercise the judgment, and fortify the will. It is, therefore, conducive to the forming of minds capable of taking a just estimate even of political measures—of seeing through, and rejecting, fantastical or ill adapted projects; of detecting the fallacy of declamatory arguments, and anticipating the consequences of ill-considered enterprise; and when the learner shall be placed, as he must be placed, when he reasons wisely and justly, in circumstances calculated for a much greater development of his powers, the same habits of thinking will highly contribute to his success—to the control of appetite, and the endurance of voluntary privation. In its varied and voluminous pages, he finds lessons either in express or suggestive for every situation. The use of it by the schoolboy, has no real tendency to beget irreverend familiarity. Its sublimity and indistinctness are as inconsistent with that feeling, as is the immensity of the ocean, or the splendor of the firmament: and as these, although they are seen from childhood, are ever awful; so will not any degree of early acquaintance with the contents of the sacred volume, diminish its impressiveness, nor prevent its passages as they meet the eye, or rise to the memory with happy applicability, from striking with reverential emotion on the heart."

TRACING ANALOGIES.

Many of the mistakes which are made in theology, and of the objections which are opposed to God's ways and plans, arise from transferring to him the relations and obligations which subsist amongst ourselves. No doubt justice is an essential part of God's character; but he is not bound to us as we are to one another, and we cannot predicate concerning him with any certainty of being right.

THE ISLAND OF MADEIRA.

The first view of this island is one of the most striking ever beheld; a large white town on the beach, with immense mountains rising close at the back of it, sprinkled with the villas of the merchants amidst vineyards, and orange groves, placed terrace above terrace, like steps up the steep ascent, and clouds almost constantly resting on its summit,—such is the picture.—After being here two or three days, we made a visit into the interior, twelve or thirteen miles off, to view the greatest curiosity in the island, and perhaps a more stupendous scene is not to be found among the Alps; it is a precipice, from which you look down three quarters of a mile perpendicularly. When we reached it, the abyss was filled with clouds; but these gradually dispersed, and discovered to us a new world beneath us, hills and vallies, vineyards, houses, and a village church, all of course in miniature, and glowing with softer tints than I had supposed to exist in nature.—*Bishop Middleton.*

Boston Recorder.

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